

Together®

Cokesbury College:

175-Year-Old Symbol

**Education—Methodism's
Splendid Obsession**

The Midmonth Magazine for Methodist Families

June 1962



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College-Emphasis Issue

Cokesbury College:

A 175-Year-Old Symbol

IT WAS CHRISTMAS time, 1784, at Baltimore, and the place was humble Lovely Lane Chapel. There 60 young men launched Methodism as an organized church. They did more. They planned a college. What makes this the more remarkable is that only two of the men were college-trained: Thomas Coke, John Wesley's emissary to America, was a graduate of Jesus College, Oxford; and John Dickins, able preacher and founder of the Methodist Publishing House, was lately of England's Eton College. Probably it was Dickins who suggested that the school be named Cokesbury after Thomas Coke and Francis Asbury, the first Methodist bishops.

The site was a high and scenic one at Abingdon, Md., 25 miles north of Baltimore. Contributions were slow in coming, for Methodism's small flock—15,071 persons comprising one of the nation's smallest religious groups—was both poor and widely scattered. Little by little, the \$50,000 total cost was raised. New Cokesbury College—"in dimensions and style of architecture ...fully equal, if not superior, to anything of the kind in the country," one Methodist boasted—was three stories, 108 by 40 feet. Old prints suggest the

It's 1789: Cokesbury's bell rings a greeting to Washington, enroute to his inauguration. The first president had contributed it to the school.



The Cokesbury bell, all that's left from the school, is at Wesley Seminary, Washington, D.C. Rarely rung, it was sounded for five minutes on October 10, 1934, the sesquicentennial of Methodism as a church.





Cokesbury was two years abuilding, explaining a difference in dates on this old print and the road sign below.

design may have come from William and Mary College, Williamsburg, Va., second oldest college in the U.S. Its main building, known to have been visited by Asbury, was designed by Sir Christopher Wren.

Though Cokesbury's student body grew to 70 within five years, debts increased at a much greater rate. Twice the school burned, and the project was abandoned. But Cokesbury has become a symbol of a dream that Methodism still dreams—as 135 schools throughout America attest.

Old Cokesbury, the building, may rise again—at Washington, D.C., only a few miles from its original site. There on land adjoining American University a great Methodist Center is planned. And in its historic village, the red-brick walls of a reconstructed Cokesbury may become a shrine of Methodism's Splendid Obsession—the spreading of education as well as “scriptural holiness, over these lands.”



PUT YOUR MONEY IN A GOOD THING

**83,097
METHODIST
COLLEGE
STUDENTS
SING YOUR PRAISE!**

INVEST IN PERSONS

83,097 Methodist students have been helped by loans and scholarships from Methodist Student Day funds.

LAST YEAR

2,766 Methodist students received \$858,905 in loans
519 Methodist students received undergraduate scholarships
49 Methodist students received graduate professional scholarships

3,334

NOW IN 1962

You can help others by giving through your own local church to the Methodist Student Day offering.

JUNE 10, 1962

Hand your contribution to your pastor. Mark it for

METHODIST STUDENT DAY!



Is thy heart right, as my heart is
with thine? Dost thou love and
serve God? It is enough, I give thee
the right hand of fellowship.

—John Wesley (1703-1791)

"THE PRICE of education shall be eighteen dollars and two thirds. The rate of boarding in the College shall be sixty dollars per annum."

Sounds unbelievable, doesn't it? Well, the college referred to was Cokesbury, Methodism's first in America, and the passages are from the *Discipline of the Methodist Episcopal Church* for 1792, eight years after Cokesbury was founded. We are inclined to wonder how the college lasted even that long, since orphans and the sons of Methodist preachers—a high percentage of the enrollment—were educated, boarded, and clothed without charge!

No doubt, the *Discipline* was justified in adding this somewhat apologetic note: "The enhanced price of several of the necessities of life has obliged us to raise the rate of boarding."

That, at least, sounds familiar!

Cokesbury was the first flowering of the seed planted by John Wesley in 1748 at Kingswood in England. Just when it pushed above ground in America is hard to say. We do know that at the historic Christmas Conference at Baltimore in 1784, when American Methodists organized their church, they decided to build the college. And there is evidence that Francis Asbury—who was to become Methodism's first bishop—discussed the need for schools at least five years before that. "We spent an evening at Widow Brady's . . ." he wrote in his *Journal* for November 30, 1779, "and had some talk about erecting a Kingswood school in America."

To gain an idea of the sheer magnitude to which such "talk," no doubt in the most humble surroundings, has grown, we invite your careful reading of this special *College-Emphasis Issue* of TOGETHER. Or stand, as we have, on the campus of one or another of the great Methodist schools in any part of the land. Where yesterday there were only dreams by poor men, some almost illiterate, today there are vast campus vistas, spires that pierce the sky, and thousands of students in college plants valued at hundreds of millions.

Why a special edition on Methodist education? We think you will be proudly interested in the scope of things accomplished by your church through its constant concern, not only for its own but for others. We think, too, that these pages will provide concrete information for hundreds of thousands of young people who soon will graduate from high schools, yet who remain uncertain where or in what fields they will continue their educations.

Our Cover: The girl is Doris Beach of Decatur, Ill., the boy is Arthur Buchholz of Westmont, Ill. Both graduate this month at Northwestern University, Evanston, Ill.; both are Methodists; and both are active in the Methodist Student Foundation.

—YOUR EDITORS

Together

JUNE, 1962

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YOUR REWARD... IF YOU DON'T DRINK!



"At so little cost to me":

Thank God for such generous insurance at so little cost to me. It helped so much with my added expenses that illness always brings. Thank you for making such insurance possible to those of us who can't afford it otherwise. Rebecca Fuller, N. Hollywood, California.

"Many, many thanks!":

We received our check. Many, many thanks! It will surely help us out. We had only paid premiums for three months. Harley E. Jacobs, Rushsylvania, Ohio.

"May God bless you all":

Your check couldn't have come at a better time! With three small children to care for, we didn't know how we could have managed the doctor and hospital bills without it. All I could say that day was, "Praise the Lord! May God bless you all." Mrs. Harry Mattison, Corning, New York.

"Quick response to my claims":

I received a check this morning from De Moss Associates, Inc., for my recent stay in the hospital. You will never know just what it meant to me. There are so many extra bills when one goes to the hospital. I wish to take this opportunity to express my thanks for the quick response to my claims and the very efficient way in which it was handled. I recommend the Gold Star Plan to all non-drinkers. Rev. Otis Wasson, Evansville, Indiana.

"Assurance for the future":

I was very happy to receive your check in payment of my hospital benefits. I'm sorry that a claim arose so soon after my becoming insured, but it gave us a feeling of assurance for the future. T. S. Elliott, Pittsburgh, Pennsylvania.



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Now you can have freedom from money worries incurred through hospital bills! If you are the one American in four who does not drink, the Gold Star Total Abstiners' Hospitalization Policy will pay you \$100.00 per week in cash, **TAX FREE**, from your first day in the hospital, and as long as you are there . . . even for life!

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Outstanding Leaders Say:



BISHOP ARTHUR J. MOORE, Past President, World Methodist Council: "It would appear that common justice would provide some form of hospitalization policy available to non-drinkers only. This, I understand, has finally been done. I applaud this principle and wish the idea every possible success."



DR. E. STANLEY JONES, noted evangelist, missionary leader and author: "It is a pleasure for me to recommend the De Moss Gold Star Hospitalization Plan for Total Abstiners. An insurance plan such as this which provides special consideration and service to those who do not impair their health by drink is a move in the right direction and long overdue."



DR. DANIEL A. POLING, noted minister and Editor of Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

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This \$100.00 per week is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish—and your policy can never be cancelled simply because you get old, or have too many claims.

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Street or RD # _____

City _____ Zone _____ County _____ State _____

Date of Birth: Mo. _____ Day _____ Yr. _____ Hght. _____ Wght. _____

My occupation is _____ Age _____

My beneficiary is _____ Relationship _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	AGE	HGHT.	WGHT.	BENEFICIARY
1.					
2.					
3.					
4.					

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? ☐ Yes ☐ No

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

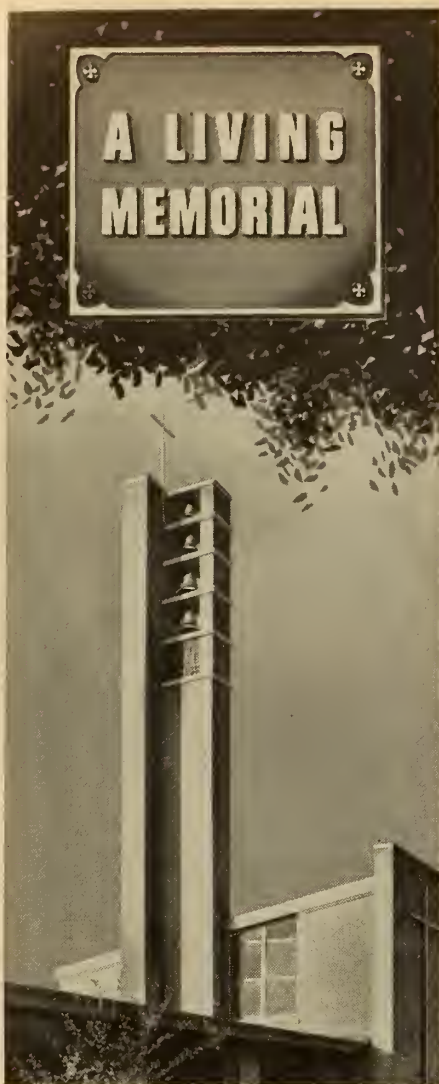
Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date _____ Signed: _____
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SELECTED BITS FROM YOUR



Letters

A New Champion—So Far!

ROBERT M. STRIPPY, *Choirmaster*
St. Nathanael's Church
Philadelphia, Penn.

I hesitate to contradict McGuffey [see *Letters*, April, page 8], but the longest recorded pastorate in America is that of Dr. Ebenezer Gay, who served First Parish Church (Congregational-Unitarian) in Hingham, Mass., for 69 years. It was his first and only charge. My authority for these statements is Dr. Conrad Wright, professor of church history at Harvard Divinity School.

Dr. Wright has the last word on this subject—at least until the next mail arrives! Has anyone heard of a longer pastorate than Dr. Gay's?—Eds.

Story Packs a Punch

JOHN HOON, *Pastor*
St. Paul's Methodist Church
Wichita, Kans.

I was thrilled with Bishop Kennedy's piece on Poland [*Methodists in Poland*, page 37] in the April issue. The article, the pictures (they're very good!), and the impact of Methodism in action combine to make a great story.

'Poland Was Bright Spot'

HOLT McPHERSON, *Editor*
High Point Enterprise
High Point, N.C.

Bishop Kennedy's article on Poland is one of the finest and most inspiring *TOGETHER* has published, and is a great contribution to the spirit of Methodism. I visited behind the Iron Curtain in 1960, and did a story of my impressions for *Methodist Layman*. Poland was a bright spot for me.

He's Doubly Interested

H. W. JINSKE, *Pastor*
Fountain Lake Methodist Church
Hot Springs, Ark.

I have a double interest in the article and pictures on Poland, since my parents were born there and I'm a Methodist minister. Bishop Kennedy's fine presentation made me feel proud. I pray that the kingdom of Christ will continue to grow in Poland through the work of our great church. That country has suffered too much in the past because of her greedy neighbors.

'Ammo' Against Snipers

ELMER LUSHBOUGH
Baker, Mont.

I want to commend you for the March article by Milburn P. Akers [*Why the Sniping at Our Preachers?* page 14]. It is well said and should do a lot of good. I wonder if there might not be demand for reprints of the article—for handy ammunition when snipers snipe?

The "ammo" is ready. Reprints may be had for 3¢ each from TOGETHER Business Office, 201 Eighth Ave., South, Nashville 3, Tenn.—Eds.

Preachers 'Asking for It'?

MRS. LEIGH NEWCOMER
Burbank, Calif.

Mr. Akers asks, "Why the sniping at our preachers?" I can give him an answer: they've been asking for it for years!

I find the extreme liberal views voiced by a preponderance of the clergy disturbing. They approach political issues as if they were moral problems, and then act as if they should be credited with authority and excused from reproach.

I would like to see our Methodist ministers display as much zeal in denouncing the Communists as they do in railing against the John Birch Society.

I agree with Mr. Akers that we should not hurl charges of "subversion" and "communist influence" at responsible citizens, but he then lumps all anti-Communists together and compares them to the Know-Nothings, the Coughlinites, and the Silver Shirts.

I know that most ministers are loyal citizens who love their country as much as anyone, but some of them hold views which could lead to our downfall. And, if my house is on fire, the damage will be just as great whether it was started by an arsonist or a fool with matches.

Clergymen, Stand By!

ARTHUR C. FULBRIGHT, *Pastor*
St. Paul's Methodist Church
Thayer, Mo.

I take a friend's delight in the truth of Milburn P. Akers' outstanding article, *Why the Sniping at Our Preachers?* Splendid! And let's have more articles encouraging Protestant clergymen to

stand by their convictions and their faith.

A Dr. Barbour Fan at 84!

MRS. W. J. HIGGINSON
West Haven, Conn.

I enjoy *TOGETHER* very much and read every word of it, including Dr. Barbour's advice to teen-agers (I'm only 84!).

However, I have one peeve: your indiscriminate use of initials to designate organizations. I spent 50 years teaching my students to read and spell English words, and I think we should use them! The one which really has me stuck is "TRAFCO." Please elucidate. And don't do it again!

We'll not argue with a schoolteacher—especially one who's so spry at 84! TRAFCO is used to designate Methodism's Television, Radio, and Film Commission. Our policy is to spell out group names the first time they appear in an article, but to use initials thereafter. —Eds.

Funeral a Status Symbol?

PAUL C. BAILEY, Pastor
Orrville Methodist Church
Orrville, Ohio

Re the February *Powwow* [Where's the Funeral? page 26]:

We must not fall into the error of

assuming that all morticians exploit grief to sell people services they do not need, or cannot afford. In 18 years in the ministry, I have known many morticians—both in their professional capacity, and as active, conscientious Christians. No family ever complained to me about being pressured by these men.

Some exploitation undoubtedly does occur, but could it not be that the trend toward elaborate funerals is a result of the superficial attitude which pervades our materialistic society? Is the attempt to impress our neighbors with a lavish funeral essentially different from the effort to impress them with expensive automobiles and big homes? The church cannot blame the mortician—to the ex-



clusion of everyone else—because our concept of death is below the New Testament standard.

'... Not Without Misgivings'

W. A. GOODALE, Funeral Director
Lockport, Ill.

My check is enclosed for renewal of my subscription, but not without misgivings caused by reading the February article on funerals. I know of no profession (including the ministry) whose members give so unselfishly of their time, talents, and money to charity, the church, and the community as do morticians—yet they are constantly exposed to abuse by an uninformed press. Thank goodness there is a God above who sees us, and who knows and understands the truth.

A Job for Ministers?

GEORGE J. BARTH, Pastor
The Methodist Church
Waelder, Texas

I can understand Mrs. Lloyd Whistler's aversion to church funerals [see *Letters*, April, page 8], for as ministers we should insist upon certain changes in the church funeral service.

First, we should eliminate the public parade past the open casket during the service—which seems paganistic, to say the least. Those who wish to view the

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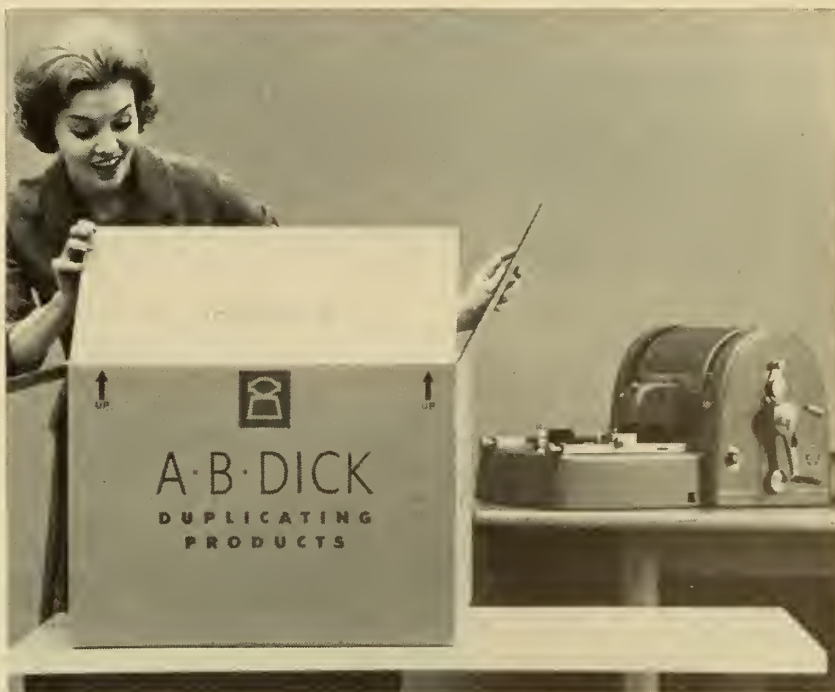
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body could do so before the service in the foyer or chancel.

We also should do away with the practice of having three or four ministers take part in the service, which only adds to the burden of the bereaved. We must exercise our common sense and best judgment.

Picture an Eye-Opener

HAROLD L. McCONNAUGHEY
Blairsville, Pa.

We were very happy when you chose the picture of our daughter, Colleen, for your January cover, and we've been amazed since at the number of people who read *TOGETHER*. We know now that it goes all over the world.

It was especially nice to learn that it is seen by such people as Ivan Dmitri, the famous photographer [see *Letters*, March, page 8]. The librarian here in Blairsville reports that many people of other denominations often ask to see *TOGETHER*. We think it's a wonderful magazine!

An Uncertain Trumpet?

MRS. LEON F. WOOD
Penn Yan, N.Y.

I was disappointed in your presentation of the fallout shelter issue [*Should Churches Have Fallout Shelters?* March, page 18].

TOGETHER should be no uncertain trumpet reflecting the doubts of its readers, but an instrument of the church interpreting the word and will of God. You have to go clear back to Noah and the dawn of history to find any justification for shelters in the Bible, and there is nothing in the life of Jesus to bolster such thinking. The idea of a situation in which shelters would be required is so inhuman—and so remote from “defense”—that the church should have no part in its propagation.

Having said this, I want to add that I think *TOGETHER* is one of the most beautiful magazines being published, and a great credit to The Methodist Church. I especially enjoyed the article on Poland, since I have shipped tons of clothing to Polish Methodists and have entertained Dr. Szczepkowski in our home.

A Good Word for Jacob

FLOYD C. JONES
Cheyenne Wells, Colo.

Re J. Frank Dobie's article, *Esau the Hunter* [March, page 28]:

The author does say some truthful things about Jacob and Esau, but he then lets his imagination loose to discredit Jacob, while trying to build up Esau. For instance: “Jacob would someday sit in the seats of the mighty, and God would listen for his advice—given in the form of humble prayer, of course

Together / NEWSLETTER

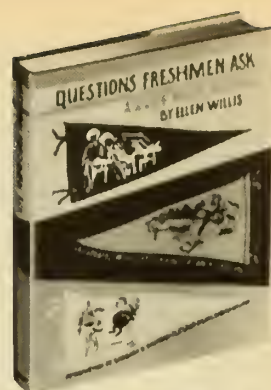
SCHOOL AID UNLIKELY IN 1962. Continued insistence by the Roman Catholic Church on aid for parochial schools and the upcoming congressional elections appear to have doomed federal aid for elementary and secondary schools this year. Unless unforeseen pressures pry it loose, the Administration's bill probably will remain inactive in the House Rules Committee, where it has been since last year. Lacking sufficient votes to revive it, the Administration is not likely to rekindle the controversy in an election year. The same is true of federal aid for colleges. Both the House and Senate have passed bills including private and public institutions, but agreement on a single bill before adjournment is not expected.

Meanwhile, Jewish, Roman Catholic, and Protestant educators have been considering "shared time" as a compromise solution. Under it, pupils would take such "neutral" courses as science and vocational training in public schools, and religious-oriented courses in church schools. [See Shared Time: A Solution to an Educational Dilemma, CHRISTIAN ADVOCATE, March 15.] Opponents of the plan, designed to bypass constitutional barriers to federal aid for parochial schools, contend it would stimulate church-school growth and eventually destroy the public-school system.

Roman Catholic-Protestant differences brought comments from two Methodist bishops in TOGETHER's Area News Edition for April. Bishop Edwin R. Garrison of the Dakotas Area, referring to a National Catholic Welfare Council proposal that taxes be levied for the support of so-called nonreligious classes, quoted a Washington Post editorial in rebuttal. It pointed out that the religious coloration "which the parochial schools are designed to provide is precisely what the Constitution forbids the federal government to support." Bishop James K. Mathews of the Boston Area questioned whether the nation could afford to encourage a multiple system of education at the elementary and secondary levels, and added that "to breach the wall of separation of church and state would contribute to the fragmentation of our nation at the very time unity is most needed."

(More church news on page 72)

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—on how to run the country.”

Mr. Dobie seems to be oblivious of the fact that he is himself being presumptuous and attempting to advise God. In effect, he is saying: “You made a mistake, God, in choosing Jacob over Esau.” He is leaning on his own understanding, and has not taken seriously the Scripture: “The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” (1 Samuel 16:7.) Such articles do not build up faith.

WDCS out of Place?

WILLIAM H. HARRISON
Dunkirk, Ind.

The Woman's Division of Christian Service was clearly out of place in supporting President Kennedy's proposal for the creation of a cabinet-level federal department of urban affairs and housing [see *WDCS Votes Funds, Goals*, April, page 70]. This is a political matter into which racial issues have been injected, and it is unfortunate that the Woman's Division took any action at all.

Thanks, Toledo Jewish Women!

FREDERICK C. GRANT
Union Theological Seminary
New York, N.Y.

Thank you so much for the kind reference to my book, *Basic Christian Beliefs* [see *Special for Families*, March, page 56]. Of all the books I have written, this one has given me the most satisfaction and pleasure. Did you know it has been translated into Braille? This was done by a Jewish sisterhood at the Collingwood Avenue Temple in Toledo, Ohio. Think of it! A book on Christian doctrine translated for the blind by a group of generous Jewish women! I wish I could in some way reciprocate their kindness.

Perhaps, Dr. Grant, we can help you—simply by letting TOGETHER readers know about the generous act of the Jewish women which enables the blind to read your notable book, which is well known to Methodists because of its wide use by Woman's Society and church-school study groups.—Eds.

More on McGuffey's Ad . . .

MRS. R. L. CAWOOD
East Liverpool, Ohio

I was surprised to see in *TOGETHER* a letter from a pastor asking you to ban the McGuffey's Readers ad [see *Letters*, March, page 76].

We are in great danger when a pastor takes such an attitude. I have a set of the *Readers*. My husband studied them in school, and we have never felt that William Holmes McGuffey, an ordained Presbyterian minister, was trying to undermine us. I believe the school that

(Continued on page 82)



The author, a Methodist layman, at home in the Kentucky hills.

What

College Meant to Me By JESSE STUART

MY PURPOSE in going to college was not to expand my earning power. I had teachers who taught me that knowledge was the greatest thing I could possess, that a college education would awaken the kingdom within me—help me expand my heart, mind, and soul.

Then there was Father. "Amount to something," he often said. And Mother once told us: "I want you children to live so I will never be ashamed of a one of you. And you, Jesse, I want you to amount to so much that when you are in a crowd, you will be singled out and someone will say: 'He's Martha Hilton's son.'" I never forgot her words.

There were many things between me and my college. One was dollars. After high school, I worked with a street carnival, where I ended even with the world. In a steel mill, I paid my debts and saved a few dollars. Then I went hitchhiking—searching for a college. Finally, with \$29.30 in my pocket, I registered in September, 1926, at Lincoln Memorial, a small school in Tennessee. They did not know me and I did not know them—and it was fun!

In my three years there, I set only one outstanding record. I never missed a meal in 365 days! It was physical work that balanced my life and kept me healthy. I cleaned out man-holes, laid water lines, crushed limestone rock, did carpenter work, laid brick, and worked on the school farm.

I was in hot pursuit of my dream, and I learned both in and out of the classroom. For one thing, I learned to apply the Ralph Waldo Emerson kind of self-reliance I had read about in high school. Somehow, I learned that most men sometime must accept defeat. I wanted a first place on our track team, but never got it. But I learned if one wanted a first place in something that he could not get, the next best thing was to try something else. When I became editor

of the college paper, I published my first poem (my poems had been turned down before). And when our creative-writing class sent manuscripts to Duke University to be judged, I got a first place in short story and a first in poetry.

In August, 1962, thirty-three years will have passed since I received my diploma. Was the seedbed carefully prepared in college for my seed thoughts? What of the harvest?

Materially, I have done better than ever I expected. My birthplace was a one-room shack; as an itinerant farm-boy worker, I earned 25¢ a day.

Now I live in a comfortable home, and own the farms where my father and mother rented and sharecropped in my youth. I have made over \$100,000 in one year. But these are not the important things. They are the by-products of my dream—education and enlightenment, and awakening of the kingdom within.

As a teacher, I have tried to go beyond the textbooks into the periphery of character—stress-ing honesty, goodness, and making each life count for something. I have written 26 books, some 300 short stories, 200 articles and essays, and over 1,600 poems, trying to share my dream. I have tried to arouse and awaken our people through more than 2,000 lectures. I shall do more.

Surely, I owe more than mere gratitude for God-given talents and for the privileges, opportunities and freedom this country has given me to develop them. And the only way I can repay my debt is to try to make this country better by using my talents. No joy runs deeper than the feeling that I have helped a youth stand on his own two feet, to have courage and self-reliance, and to find himself when he did not know where he was going.

Yes, I have tried to follow my dream—and this is where it has led me.



"The Methodists may be poor, but there is no reason they should be ignorant," said John Wesley, Methodism's founder. He established Kingswood, the first Methodist school, in 1748; nearly 40 years later, at Cokesbury College, Bishop Asbury helped fix Wesley's educational ideals into American Methodism. Appropriately, these plaques of both are above the entrance to the Methodist Board of Education building in Nashville, Tenn.

A College-Building Church!



THE founding fathers of U.S. higher education were clergymen of various faiths, and church-related colleges once reigned in the land. A secular age changed all that; the rise of state universities clinched it; the fate of many church-related colleges is now dark. But The Methodist Church, parent of more Protestant colleges than any other church, is blithely looking forward to a new golden era "in the great enterprise of serving Jesus Christ as Lord of the mind."

In the past four years, after two decades of standing still, Methodist educators have raised \$80 million, put up 300 new college buildings, and opened five new campuses from North Carolina to Alaska. The empire under varying degrees of Methodist control has 205,500 students in 136 schools, including 77 colleges, 21 junior colleges, 12 seminaries, and 8 universities (American, Boston, Denver, Duke, Emory, Northwestern, Southern Methodist, Syracuse).*

Prayer vs. Play. Methodism's

founder, Anglican Minister John Wesley, was also the founder of Methodism's schools. In 1748, shocked at the fact that only one Englishman in 50 could read and convinced that "every voluntary blockhead is a knave," he set up a school for English miners' children. In his grimly Methodical way, Wesley roused his ill-fed pupils at 4 A.M., forbade recesses, ignored weekends,

decreed a harsh round of Greek, Hebrew, philosophy, and math, interrupted only by prayers. Said he: "Those who play when they are young will play when they are old."

Wesley's passion for education infected his U.S. disciples when they organized The Methodist Church in 1784. He was shocked at their first effort, Maryland's Cokesbury College, founded by Bishops Coke and Asbury. "I study to be little, you study to be great," he wrote. "I found a school, you a college—nay, and call it after your own names."

Preaching & Planting. By 1796, Cokesbury had twice gone up in flames. Despite this omen, U.S. Methodists went on building colleges. The work was done by tempestuous circuit riders, such as the legendary Peter Cartwright, who wrestled the devil up and down the Ohio Valley (his biographer says he won). Though Wesley exhorted his circuit riders to "preach expressly on education," learning for themselves was another matter. Until 1934,



READER'S CHOICE

Our selection this month was widely acclaimed by our readers when it appeared in *Time*, Feb. 3, 1961. Singularly appropriate for this issue, it is an exceptionally well-done, objective report on Methodism's longtime leading role in American education.—EDS.

Methodist Campuses

 University
  Proposed College
  Theological School
 Junior College
 College

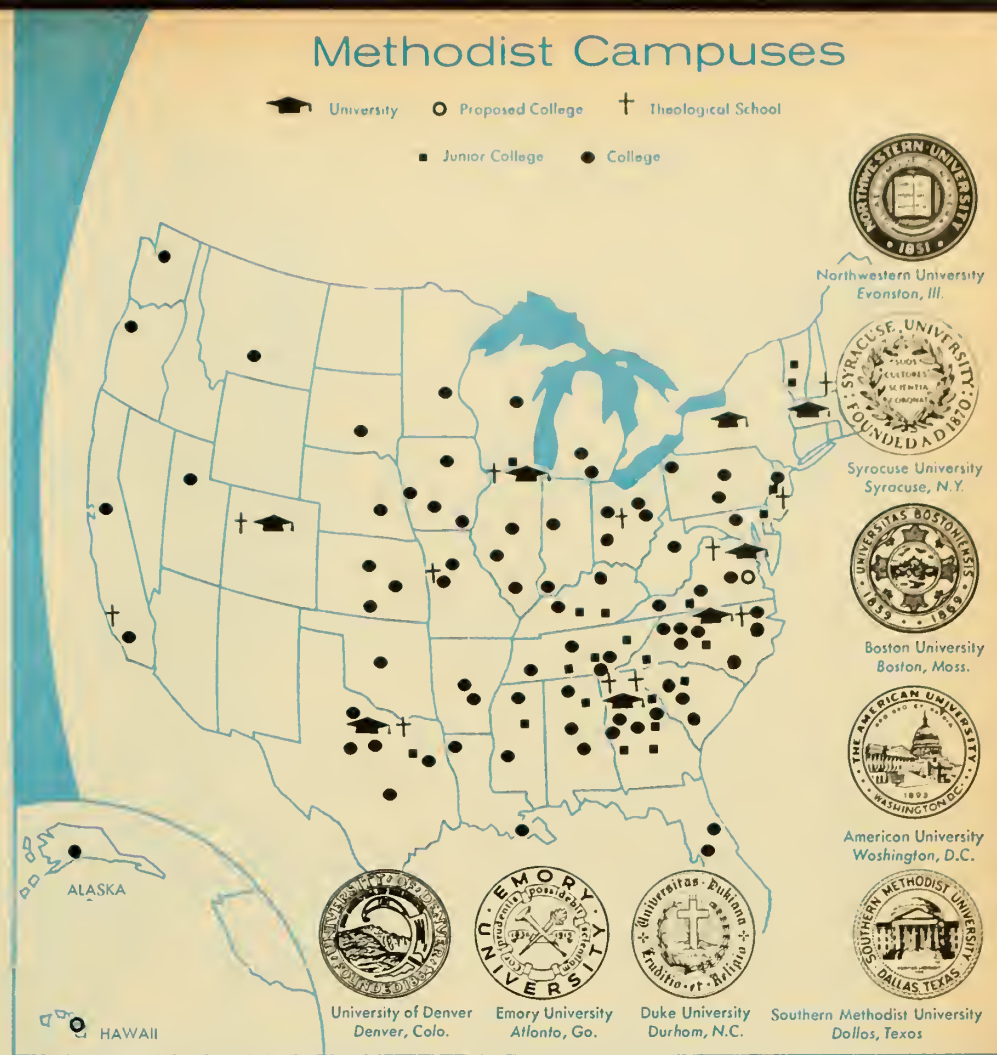
Methodist ministers needed no bachelor's degree for ordination, qualified by a laughable oral exam.[†] One minister bragged about his answers. What is the world's highest mountain? "Mount Zion, bless the Lord." The longest river? "River of salvation, hallelujah."

Nonetheless, Methodists founded strong liberal-arts colleges, led the fight to form the nation's regional accrediting agencies. They also gave special attention to Negroes, planted such seedbeds as Nashville's Meharry Medical College, which trained 53% of all Negro doctors now practicing in the U.S. Boston University's divinity school produced the Rev. Martin Luther King, Jr., and Methodism's ten mostly Negro colleges have beamed as their students pitched into sit-in battles.

"Mr. College." The church's links with its schools have customarily consisted of the right to name some trustees, the obligation of supplying some funds, and some degree of Christian educational influence. Some schools have slipped their Methodist moorings: Baltimore's Goucher, Connecticut's Wesleyan, Nashville's Vanderbilt, and Southern California—often because meddling bishops[‡] irked trustees and professors. Some colleges were picked up from other churches, for example, Pennsylvania's Allegheny and Dickinson, which fell on hard times after being started by Presbyterians. But after 1900, the Methodists seemed to lose direction.

The man who sparked the renaissance is Methodism's "Mr. College"—the Rev. John Owen Gross, 66, a carpenter's son whose freewheeling presidency of Kentucky's Union College is a Methodist legend. Dr. Gross later remodeled Iowa's Simpson College, in 1941 became head of all church-college relations.

Now Dr. Gross has the church ready to contribute \$1 a year for each of its 9,910,741 § members. In Virginia



alone, Methodists donated more for local colleges in 1960 than the entire national church did in 1940. Dr. Gross raised a \$300,000 annual scholarship kitty, a student loan plan that hands out \$850,000 a year. Passing the plate each February on Race Relations Sunday, Methodists boosted gifts to their Negro colleges fifteenfold. With such new money, Dr. Gross has already won full accreditation for all but one Negro campus, Rust College in Mississippi.

Vitality & Change. Methodism's greatest vitality shows up in areas of greatest change, for example in Hawaii, where it hopes soon to open an interdenominational campus as "a window on the West." Last fall [1960] alone, Methodists opened three new colleges, including two in North Carolina, which has made its racial peace and developed a strong economy. Another sign of revival this year [1961] is Alaska Methodist University (140 students)—two sleekly modern buildings nestled against the snowy Chugach Mountains on a 500-acre campus near Anchorage.

No Bible-beating schools, today's Methodist colleges pride themselves on putting education ahead of religion, energetically toss out vocational courses in favor of pure liberal arts. Students of any creed are welcome; each college has full control of curriculum, and required chapel attendance and religion courses vary widely.

But Methodists are now giving renewed attention to the kind of learning that Duke sums up in its motto, *Eruditio et Religio*. They feel that "church-owned colleges should be frankly conducted as instrumentalities of the church." The goal is a strong religious director for every campus, Christian-hued research by faculties, and—because the church expects its colleges to replace its missionaries abroad—many more foreign students. Says John Gross: "If Moscow's Friendship University is the world center for the study of Communism, then the centers for the study of the Judeo-Christian West should be the church-related colleges."

* In 1962, there were 213,790 students and 135 schools, including 76 colleges.—Eds.

† Not for many years has it been possible to qualify for full ordination as a Methodist minister by an oral examination alone. A prerequisite established in 1816 was two years of special study (extended to four years in 1844). Written examinations on these courses have been required for more than 85 years.—Eds.

‡ "I have copies of many letters sent to Time concerning this article, and most of them referred to the words 'meddlesome bishops.' The college presidents were keen in saying that as far as they were now concerned, there are no 'meddlesome bishops.'"—John O. Gross

§ Membership in 1960. In 1961 there were 10,046,293 members.—Eds.

*The philosophy of Methodist education today
is rooted firmly in these words of John Wesley:*

‘What I Learn, That I Teach’

By JOHN O. GROSS

*General Secretary, Division of Higher Education
Board of Education of The Methodist Church*

RALPH WALDO EMERSON and Henry David Thoreau were exchanging news and views of their 19th-century New England.

“Did you know,” asked Emerson, “That Harvard is now teaching all branches of learning?”

“Yes,” answered Thoreau, “all of the branches and none of the roots.”

It was a perceptive response. Many professors of that era were putting their trust solely in man’s trained intelligence. Headly from a breakthrough into new worlds of biology, chemistry, and electricity, they were awed more by creation than the Creator.

Today has its parallels. A recent commentator in *Harper’s* declared, “It is common for a student to go to class after class of sociology, economics, psychology . . . and the rest and scarcely be aware that he is dealing with issues of life and death, of love and solitude, of inner growth and pain.”

Dr. Charles Malik, Lebanon’s great Christian statesman and educator,* is even more blunt. After lecturing on many American campuses, he summed up his indictment:

“Morals are openly relativistic. There is a radical disjunction between the human person and what he knows, between the knower and the known. Where [there is] talk about the known, it is not permitted, it is even indecent, to talk about the character of the knower. Research, scholarship, theory, contemplation—

these things certainly exist in depth and in abundance. But their basis is unchristian and often antichristian. . . . And, of course, it is scandalous even to mention Christ.”

Undeniably, there is such a trend on many American campuses in this atomic-minded age. But there is another, I rejoice to say. You will find it in classrooms of many state schools as well as those church-related. This trend has many sources, but one is clearly that fabulous person John Wesley.

He was born in 1703, 15th of 19 children of a poor parson, Samuel Wesley, and his wife Susanna, at Epworth on England’s northeast coast. He studied at Oxford, then taught there. After his two unhappy years as missionary to settlers and Indians in Georgia, he had a heart-warming religious experience and immediately launched a reform movement from within the Church of England. His Methodist societies met with such resistance, however, that late in life he accepted “the logic of events” and acquiesced in the formation at Baltimore of the Methodist Episcopal Church—now The Methodist Church.

Physically, Wesley was small. His five-foot-four height would contrast sharply with Abraham Lincoln’s six-foot-four, yet the two saw eye to eye in their concern for humanity. The idea Lincoln expressed when he said, “The Lord prefers common-looking people. That is the reason he makes so many of them,” Wesley had put into these words: “I desire plain truth for plain people”

—and spent most of his 88 years providing it. In this, he was so successful that Green, eminent English historian, would write that Wesley’s spiritual movement not only led to “the first impulse to our popular education” (in a day when hardly one Englishman in 50 could read), but also thwarted a bloody revolution such as sullied France.

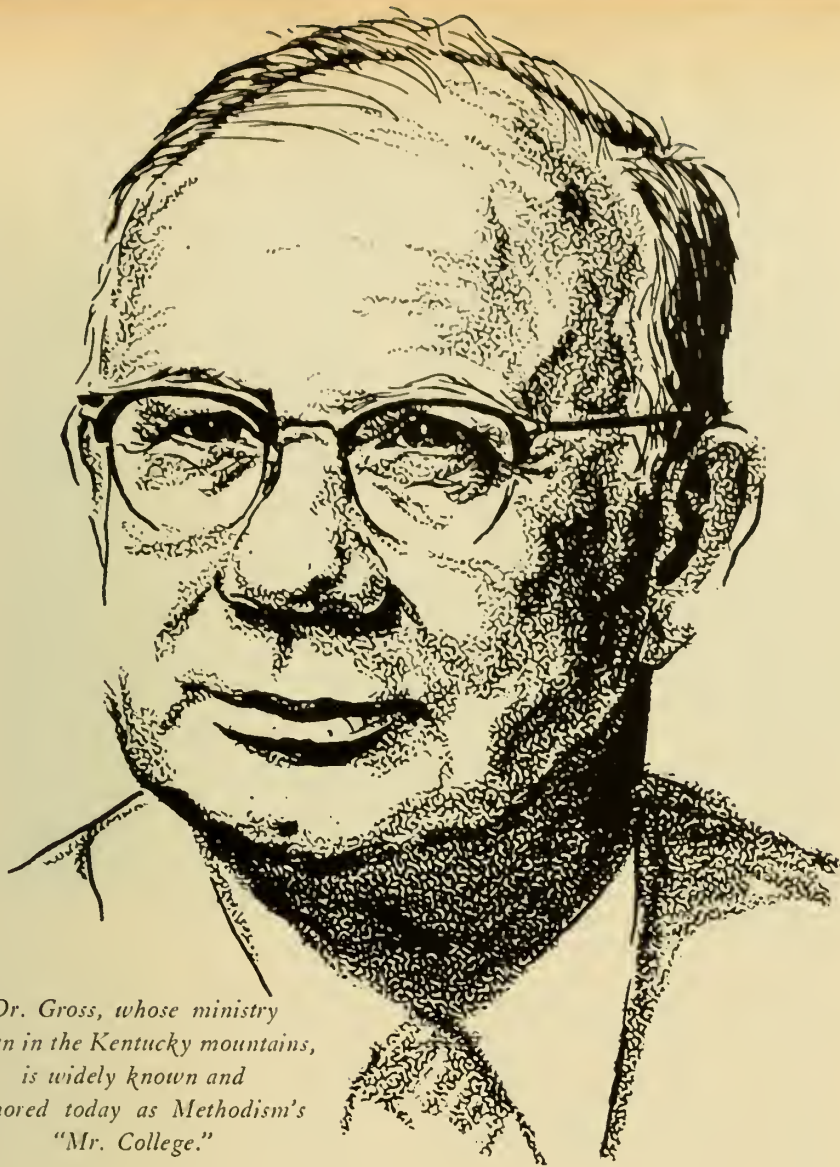
John Wesley is best remembered for his preaching. In 50 years he traveled 250,000 miles by horseback, coach, or chaise over England’s rutty and muddy roads. He preached 40,000 sermons. But always fused with his spiritual zeal was a passion to improve the lot of plain people. To him, learning—whether reading at home or instruction in a classroom—was a ladder up which England’s masses might climb to personal fulfillment and claim their privileges as children of God.

Men wonder that he achieved so much. He mastered modern and ancient languages with ease, wrote in them, even prepared grammars and textbooks as well as an English dictionary. He kept informed on investigations of some 40 scientists; and even before the British Society deigned to take note of Franklin’s experiments with electricity, Wesley had published his views. His translations include the *New Testament*. His book on popular medicine was a best seller. In all, 371 publications bear his name as abridger, collaborator, or author!

He gave his prestigious support to church schools, which in those days ran from 8 a.m. to 7 p.m., and taught secular as well as religious subjects. He encouraged educational enterprises of all kinds. But his joy was Kingswood School, started in 1748 on his slender income as author and fellow of Lincoln College at Oxford. Today, the stately buildings of this mother-school of all our Methodist schools spread over a beautiful campus near Bath [see page 37]. And Methodists will long quote approvingly from the hymn written for Kingswood’s opening: *Unite the pair so long disjoin’d—knowledge and vital piety*.

Like Dr. Malik, Wesley scored organized education for omitting religion. He meant much more than instruction in biblical subjects; he insisted that teachers express the

* Dr. Malik, educated at American University of Beirut, is now on the faculty of Methodist-related American University, Washington, D.C.



Dr. Gross, whose ministry began in the Kentucky mountains, is widely known and honored today as Methodism's "Mr. College."

Christian view and that it permeate all instruction. From such education, he believed, would come improved morality and social transformation. The Christian perspective illumines reason's best effort in its continuing search for life's deeper meanings.

Once challenged with the doctrine of the self-sufficiency of men who veritably made reason their god, he paused to ask, "What can be done to cure it?"

The answer came quickly: "From the very first dawn of reason, continually inculcate God in this and every place. God made you, me, the earth, and the sun. He made the sun to shine and the wind to blow and the trees to bear fruit." This was Wesley's educational philosophy, and from it came his program: "What I thus learn, that I teach."

His ideas were planted in America at a Maryland village named Abingdon. Here just 175 years ago—on December 6, 1787—Cokesbury Col-

lege opened with 25 students, as noted in text and pictures on pages 2 and 3 of this issue of *TOGETHER*. The school survived one fire, but perished in another hardly a decade later. Today the name Abingdon is perpetuated by the book-publishing division of our Methodist Publishing House, as is Cokesbury by its bookstores—and most appropriately, for books and schools were joined in the Methodist strategy to spread "scriptural holiness" across the land.

"The dissemination of books in the West," writes Dr. Lewis B. Wright in *Culture on the Moving Frontier*, "became a peculiar preoccupation of Methodists." Circuit riders stuffed their saddlebags with printed matter as they set out on trails to lonely cabins. As Methodists transferred their evangelical zeal to the frontier, they were still concerned with education as well as salvation. Singed by fires at Cokesbury, they were wary of starting more colleges.

Not academies, however. Bishop Asbury himself launched five or six.

But Cokesbury College lived on as a symbol of an ideal. Finally in 1820, the Methodist General Conference asked each annual conference to establish a literary institution under its control. The response was slow fused—but highly explosive. Methodists probably launched no fewer than 1,000 schools in the next 75 years. Some were unwisely but piously located in out-of-the-way places, safe from temptations for youth. Others served their purpose well, but ceased when society caught up with the church and started tax-supported institutions. Like some individuals, others backslid and gave up church affiliations.

Faults of our schools were those of our nation, for Methodism as a church was born almost simultaneously with the United States, grew up with the country. Indubitably, there were uncouth phases in the development of both. But fastidious folk and professional writers preoccupied with the noisy aspect have tended to distort both the scope and the significance of accomplishments by the "shouting Methodists."

Even John Randolph, influential Virginia statesman, expressed surprise that Methodists should launch a new college, and name it, in part, after him—Randolph-Macon. "But that is quite all right," he wryly observed, "for if you educate Methodists they will all become Episcopalians." Today a visit to one of the Randolph-Macon schools [see page 38] will show how wrong even a distinguished Virginian could be!

Not all Methodists shared the Wesleyan enthusiasm for education, of course. Some opposed it. But even roughhewn Peter Cartwright, the archetype of the vigorous circuit rider, though he slashed at sham in the classroom as quickly as he did affectation in the pulpit, helped start three colleges—McKendree, MacMurray, and Illinois Wesleyan. And while in the state legislature, he introduced the bill setting up the University of Illinois.

Between 1830 and 1861, of the 133 permanent colleges started in the United States, 34 were founded by Methodists. In 1865, when reconstruction began after the Civil War, we had institutions of learning in every

state east of the Mississippi except West Virginia. But some of them had been bled pale by manpower demands of the armies. Centenary College, at Shreveport, La., still preserves its faculty book for 1861. For the day college opened in 1861, the secretary wrote diagonally across the page: "Students have all gone to war. College suspended and God help the right!"

Along with saving souls and distributing tracts, it was the duty of Methodist ministers to seek out bright young people and start them on the way to Methodist schools. This grassroots emphasis upon education led the northern branch of Methodism in 1868 to a project John Wesley surely would have approved. Each church was asked on a designated Sunday to emphasize to young people the importance of higher education. And Children's Day offerings went into a special student loan fund which has since helped thousands of worthy young men and women to attend college. Its corpus is now \$7,016,000, making it the largest fund of its kind administered by any Protestant denomination.

Quality of instruction claimed attention of our early educators, and in 1892 the University Senate was established under Methodist auspices. It set up standards for both instruction and facilities, and it is noteworthy that it was the first academic accrediting agency in the United States.

What is ahead for church-related schools in America?

One educational expert estimates that by 1970 fully 80 percent of all church-related colleges in America will die of financial anemia and professorial malnutrition. He backs up his prognostication by impressive statistics showing the tidal-wave growth of tax-supported institutions. But few Methodists go along with his reasoning, I am happy to say. We are activists—which is to say we back up our prayers with our dollars.

Two years ago, in September, 1960, we opened three new colleges. Alaska Methodist University began serving the young people of the 49th state, while North Carolina Methodists performed the astonishing feat of launching two new colleges in one state: Methodist College at Fayetteville and North Carolina Wesleyan

College at Rocky Mount. Neighboring Virginia expects to hail another one, tentatively named Virginia Wesleyan. It is highly probable that this decade will see a new full-fledged, church-related university, under Methodist-Presbyterian-Episcopalian-Congregational ministration, at that crossroads of the Pacific, Hawaii.

In the 1956-60 quadrennium, contributions for colleges, universities, seminaries and Wesley Foundations ran well over \$31 million. During 1961, the gifts rose to \$12.6 million—better by \$800,000 than the year before. In such facts, we Methodists may take proper pride—as we look ahead!

Today, a new impulse is running through our 135 institutions of learning. It is especially significant that Methodism is the only major Protestant denomination still having affiliated universities. We have 8 of them: American, Boston, Syracuse, Emory, Duke, Northwestern, Southern Methodist, and Denver. (Other institutions, now classified as senior colleges, are reaching out and some, such as the University of the Pacific and the University of Puget Sound, will soon be asking the University Senate of The Methodist Church to classify them as full-fledged universities.)

At state or independent schools, we have Wesley Foundations—183

ON LEARNING—AND LOVE

John Wesley believed in books, and contributed numerous volumes to Kingswood's library long after he founded the school. But he maintained that something else is of even greater importance in education. "Beware you be not swallowed up in books," he wrote the school's headmaster in 1758, adding this reason: "An ounce of love is worth a pound of knowledge."

of them. Here Methodist students are made to feel at home under inspirational environment, with opportunity to worship, and to learn. In fact, we have an accrediting association for Wesley Foundations. Some Foundations are staffed to give courses in religion recognized for credit by the college or university at which the Foundation is located.

A total of 213,790 students is now

enrolled in Methodist-related schools in the United States—to which must be added thousands more in other lands in institutions of higher learning under auspices of the Board of Missions of The Methodist Church. Not all are Methodists, of course, but they represent high responsibility and great opportunity, and this fact underlies Methodism's quadrennial emphasis on higher education.

Young people of this generation more than any other realize that education is a "must" if they are to get ahead. Four out of five graduate from high school, and two out of five graduates enroll in college. Almost 4 million young people are on American campuses today. As the "fallout of the population explosion" continues, the trend will go up. By 1970, there will be twice as many collegians as today—an almost incredible 7 million!

How many will be Methodists? Perhaps 700,000—since 17.4 percent of the 1.3 million enrolled in Methodist schools and those having Wesley Foundations are now of Methodist preference or membership. That they outnumber those of any other Protestant denomination is to be expected because, with 10 million members, Methodism is America's largest Protestant denomination. But we also must take into account our 200-year-old Methodist tradition for development of the individual through reading and instruction.

Methodists of 1962 realize, even as keenly as did those of 1787, that Christian culture is dependent upon Christian leadership. Our college-minded church built its educational program on theological convictions passed along by John Wesley. His great affirmation, carried to America by Bishop Asbury and the circuit riders, was that man has received from the Creator potentialities that enable him to rise above destructive impulses. Wesley insisted that the disciplined and trained mind must be a part of the redeemed life if a person is to become an effective instrument in God's work.

"Tomorrow beckons—and we must be a part of it," Dr. Hugh L. Dryden told *TOGETHER* readers in January. And he is singularly well qualified to speak prophetically. He is deputy administrator of the National Aeronautics and Space Administra-



—Illustration by Jack White

The Holy Club: The Wesleys and a few other students at Oxford University set out so systematically to master the Scriptures, the classics, and themselves, that they became known by the less serious as "Methodists."

tion—and a Methodist local preacher.

"Without religious faith," he said, "a man in the Space Age is incomplete, crippled, deformed. It is as if he has lost his sight, his hearing, his hands. Man, made in the image of God, has inherited a spiritual nature, which places moral values on the activities of life. Should we not build today for a world of reasonable men whose lives will be devoted to things of the spirit as well as the mind?"

H. G. Wells, the distinguished British historian, was right when he said: "Civilization is a race between education and chaos"—but he did not go far enough. Education alone can be sterile, even dangerous, if it is not motivated by what Bishop Matthew Simpson in a classic phrase called "a disposition for the amelioration of the condition of mankind"—of which the wellspring is "vital piety" subjoined to "knowledge."

The late Dorothy Thompson, herself reared in a Methodist parsonage and an alumna of our Syracuse University, was once troubled by a conversation with a student.

"When I went to college," he told her, "I was full of enthusiasm, particularly interested in history and philosophy. I wanted to prepare myself to do something—not just to make money, not just to be a success, but to achieve something for myself, for my country, for my times. I wanted to love something—something bigger than I am—I wanted to be something. But by my junior year I had become convinced that there wasn't anything that could be believed. Everything was relative, and I was swimming about in space."

There are such mixed-up students on every campus, I suppose. College and university years inevitably carry students from one intellectual and spiritual crisis to another. Some of the brightest minds in a new academic climate will discard as irrelevant those religious ideas brought from the home church. Others who keep a formal affiliation with religion will not relate it to daily life. This is to be expected—perhaps especially in the Methodist milieu, for following Wesley we think it is a mark of a

Methodist to "think and let think." Yet, to help students think and feel their way through to a new grasp upon the verities that spell out the Christian viewpoint is a responsibility assumed by our church-related schools and our Wesley Foundations.

Professor W. S. Tyler, who taught at Amherst College a century ago, is best remembered for a plea that religious people of the nation pray for their colleges. It is still timely:

We should pray for our colleges because in so doing we pray for everything else. In the present members of our colleges we have future teachers and rulers of our nation—the professional men and women of influence of the coming generation—the rising hope of our country, the Church, and the world. In praying for them, therefore, we pray for our country in its magistrates, for the Church in its ministers, for the world in its missionaries, for every good cause in its future agents and representatives, for all the streams of influence in their foundation and their source.



Don't Be Afraid to Borrow for College

By ROBERT CRAM

SO YOU WANT to go to college—but you don't know how you can pay for it? Don't be discouraged. Today, there are many ways for the bright but financially handicapped young person to pay for his schooling, even if Mom and Dad can't help.

To help you pick the one that best fits your needs, here is a breakdown of the main avenues open to nearly all aspiring collegians.

Earning Your Way

The working student, so well depicted by Jesse Stuart on page 13, has become an American tradition. And today the choice of jobs—all designed to help, not hurt, your college career—is wide.*

1. Part-time jobs. At Princeton University—a stronghold of the once "aristocratic" Ivy League—two students in every five hold part-time jobs. That ratio is by no means unusual. At the University of Illinois, 58 percent of the single male students and 44 percent of the co-eds work part-time. Many larger schools have student employment agencies which will help you find part-time term work, summer employment, or jobs after graduation.

National figures show the typical campus job takes from 12 to 15 hours out of a student's week, and

pays \$1.25 per hour, for a total of about \$600 a year. The jobs vary from waiting tables in campus dormitories to heart-disease research by premedical students. Education majors can gain both money and experience by practice teaching at local schools.

Hours spent on the job do cut down on time available for study, of course, but a University of Illinois survey showed that students with part-time jobs made consistently higher grades than those with no employment. Business leaders—many of whom worked their way through school—often show a preference for college graduates who did the same.

2. Summer jobs. Many students, through a combination of part-time campus and full-time summer employment, manage to pay 100 percent of their college expenses. Summer jobs vary greatly in salary—from as low as \$250 for camp recreation leaders to as high as \$1,500 or \$1,600 for construction work. A recent survey of 30 colleges showed that the average male student earns about \$600 during the summer, the typical co-ed \$400.

You Can Borrow

Next to self-help, student loans are the most widely used form of assistance by economically needy students. With college costs continually rising—they now range from \$1,500 to \$3,200 yearly at private schools,

and \$1,500 to \$1,800 at tax-supported universities—loans are becoming increasingly common.

Professor Seymour Harris, chairman of Harvard's economics department, recently estimated that college graduates may earn \$250,000 more in their working lives than youths who go no farther than high school. So lending money to college students can be very good business, indeed!

Loan funds are available mainly from these six sources:

1. Your church. The Methodist Church has been making loans to students like yourself for the past 90 years, and tops all Protestant churches in the volume of financial assistance to students. During the 1960-61 academic year, 1,272 loans totaling \$372,490 were made to students in Methodist colleges and universities by the Methodist Student Loan Fund, and 1,429 loans totaling \$486,415 were made to Methodist students in other schools.

A student may borrow a maximum of \$2,000 from the loan fund during his college years. Specific amounts granted for each year's study are: freshman, \$250; sophomore, \$300; junior, \$350; senior, \$400; theological student, \$300; nursing, \$300; graduate student, \$600. A loan applicant must be at least 17, have at least a year's active membership in The Methodist Church, be a

* For a sampling of the offbeat opportunities available to enterprising and talented students, see *Hobbies Can Pay Tuition*, page 63.—Eds.

U.S. citizen in good health, be registered as a degree candidate in an accredited college or university, have a high-school average above B— or a college average above C—, and give evidence of good character.

A recent poll of college-based Methodist ministers disclosed that two thirds had used the Methodist Student Loan Fund to meet their college expenses. And Dr. Ralph W. Decker of the Methodist Board of Education, an official of the national program, estimates that 20 percent of our present seminary students, about 30 percent of Methodism's bishops, and 40 percent of the presidents of Methodist-related colleges borrowed from the loan fund to get through school. So you're in good company if you do, too!

2. Your federal government. The National Defense Education Act since 1958 has turned over more than \$130.6 million to 1,450 colleges and universities—exclusively for loans to students. The act expires this year, but new legislation is expected to at least double the funds available. Loans range up to \$1,000 a year, depending on proven need, and repayments begin a year after graduation—at only 3 percent interest. To borrow from these funds, apply through the college you plan to attend.

3. Your state government. Since Massachusetts led the way in 1956, several states have established higher-education assistance corporations to which business, private foundations, and individuals contribute. These assistance corporation funds guarantee 80 percent of each loan made by a bank to a college student. You can borrow up to \$500 annually without collateral, and pay it back in 36 monthly installments starting six months after graduation. Maine, New Jersey, New York, North Dakota, Rhode Island, and Virginia have assistance funds; and other states, such as Illinois, have similar plans to help you—all at low interest.

4. Bank loans. Banks have taken a splashy plunge into student loan programs on their own. With their plans, however, your *parents* do the borrowing. If your family can afford to send you to college, providing the costs are spread over six to eight years instead of the usual four, then a bank loan may be your best alternative. Under a typical bank loan, your

parents may borrow \$4,000 and pay it back in 71 monthly installments of \$64.50. If the borrower should die before the loan is paid off, the bank continues paying your college costs with no obligation to you.

5. Colleges. The skyrocketing need for increasing the availability of higher education has prompted most colleges and universities to modernize their own lending plans. Northwestern and other Methodist schools, for instance, have—in addition to federal funds—money of their own which is loaned to students at interest rates as low as 2½ percent (half a percent less than federal-backed loans).

Unlike banks, most colleges make their loans directly to students. Apply for such a loan at the time of your admission, in co-operation with the school's financial-aid officer. You usually can borrow up to \$1,000 a year, with about a \$5,000 four-year maximum, but the money must be used solely for your education. The loans may be repaid over periods ranging up to 10 years.

6. Relatives. Uncles and aunts who are more financially fortunate than your own parents are another good source of help. We are not suggesting that you start soliciting all your relatives, but you should be aware that they may be willing to provide funds. Loans from relatives should be bound by the same terms which govern bank or government loans.

Qualify for a Scholarship

If you are an exceptional student, you are virtually assured of going to college and on to the graduate or professional school of your choice. Scholarships will see to that. Competition for them is white-hot, though, and being a good, bright student will not automatically qualify you for any appreciable scholastic award. Nevertheless, available scholarships have grown at a dizzying rate in the past five years. To list and describe them all would require a book, but all sources base the amount of aid granted essentially on two factors: the extent of the student's need, and the degree of his scholastic and leadership abilities. The funds come from four basic sources:

1. Your church. National Methodist Scholarship awards are made annually to graduating high-school students who are in the upper 15 percent of their class by virtue of a B or better-grade average. Applicants must also have been active members in The Methodist Church for at least a year and be in good health, American citizens, and able to prove financial need. The awards are available only in accredited colleges and universities related to The Methodist Church.

Each scholarship has a maximum value of \$500, which must be spent on tuition and fees within the year granted. It may be renewed once,

*Since 1868,
Children's Day
(now Methodist
Student Day)
offerings
have gone to
help Methodist
students.*

CENTENARY PROGRAMME FOR CHILDREN'S DAY, 1884.

PREPARED BY REV. D. P. KIDDER, of New York.

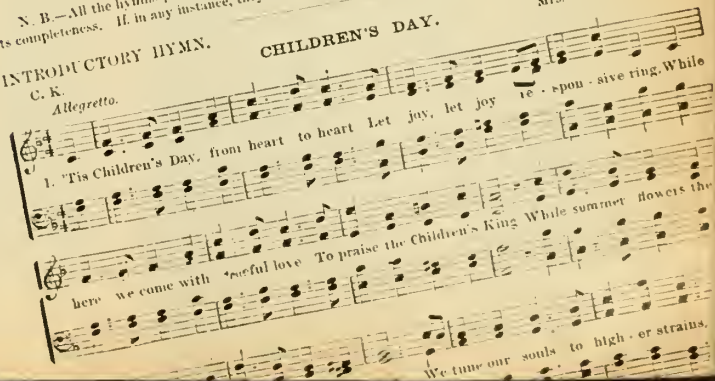
ASSISTED BY REV. C. W. TANEYHILL, of the Central Ohio Conference,
and REV. PAGE MILBURN, of the Baltimore Conference.

N. B.—All the hymns printed in this programme have been written expressly for it and are essential to its completeness. If, in any instance, they cannot be sung, let them be effectively read or recited.

INTRODUCTORY HYMN.
C. K.
Allegretto.

CHILDREN'S DAY.

Mrs. Jos. F. Knapp.



upon recommendation of the college. Funds for these awards come mainly from contributions made in churches on Methodist Student Day—contributions which made it possible to provide 593 scholarships totaling \$289,162 in 1961.

To apply for a National Methodist Scholarship, get in touch with the National Methodist Scholarship office at the college you plan to attend.

2. State and federal governments. Your federal government currently is considering legislation that would appropriate \$115 million over a 5-year period to underwrite 25,000 awards annually, varying up to \$1,000, for gifted students.

Most states also offer scholarship awards to superior students. The grants range from about \$150 to \$700 yearly and are valid at any accredited college or university in your state. If your father is a war veteran—particularly if he has been disabled—you may also qualify for financial assistance from the state. You can find out by writing the Scholarship Information Service, American Legion, Indianapolis 6, Ind. For information about a regular state scholarship, write your state department of education.

The military academies and campus officers training programs also

offer substantial scholarships to a select few. The Navy ROTC program, for instance, pays tuition, fees, and \$50 a month—covering virtually all expenses—to 2,000 qualified students each year. Other branches of service have comparable programs. But qualifications are stiff and competition heavy.

3. Colleges and universities. Nearly all colleges and universities have sizable scholarship funds. The grants can range from about \$100 to \$1,500 annually and must be applied for each year. Most Methodist colleges and universities—such as Duke, SMU, Northwestern, Boston University, Lawrence College, and Iowa Wesleyan College—obtain scholarship money from private endowments, gifts, and appropriations from their general budgets. Scholastic excellence is the initial requirement and must be maintained throughout your four years.

4. Corporations and foundations. Major businesses in the U.S. annually award thousands of scholarships to outstanding students. The grants range from \$150 to \$2,000—even more—and generally are made on the basis of scholastic ability and aptitude-test scores. General Motors, Ford, International Business Machine, Standard Oil, and the large

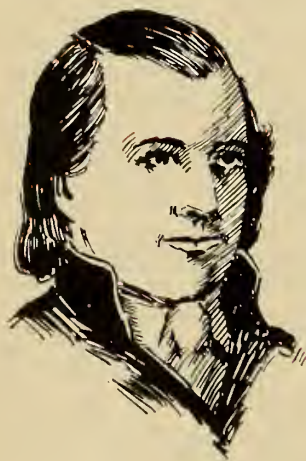
steel corporations are but a few of the business concerns offering such scholarships. To learn how to apply, write either the National Merit Scholarship Corporation, 1580 Sherman Ave., Evanston, Ill., or the General Motors National Scholarship Plan, c/o Educational Testing Services, Princeton, N.J. Also ask for information from any major corporation which sponsors students.

Organizations such as the National Science Foundation work with most accredited schools in administering grants, usually to graduate students. NSF awards are restricted to graduate students in mathematics or the sciences, and carry stipends of \$2,200 for 12 months. Graduate scholarships are invariably larger than undergraduate awards because of higher tuition and increased living costs. But if you succeed in getting an undergraduate grant, it may inspire you to know that even better graduate awards are available!

Today, our world calls insistently for well-educated men and women. Costs are up. But remember this: If you earnestly want a college education and can qualify for admission, the necessary funds are available somewhere for you. Scholarships are wonderful, of course, but don't be afraid to borrow!

Announcing—

The John Dickins Award for EDITORIAL WRITING



*John Dickins (1747-1798):
He was early American
Methodism's "idea man," and
helped launch the Methodist
Publishing House.*

WHAT DO college newspapers have to say about religion?

To find out, TOGETHER offers its 1963 John Dickins Award of \$100 for the best student editorial on the general subject of religion as it pertains to life on the campus.

Here are the rules:

1. Editors of student newspapers may submit their own published work or that of any other undergraduate in an accredited American junior college, college, or university, regardless of religious affiliation. Tear sheets must accompany all submissions. Deadline is May 1, 1963.

2. The four cash awards—\$100, \$50, and two of \$20—will be divided equally between editor and writer, if the writer is other than the editor himself.

3. The editors of TOGETHER will serve as judges, and their decisions will be final.

4. Entry forms may be obtained from The Editor, John Dickins Award, TOGETHER, Box 423, Park Ridge, Ill.

Young Methodists:

They Organize!

MAN'S SEARCH FOR GOD:

1. In the Church
2. In History
3. In Science
4. In the Arts

By PAIGE CARLIN

ALL YOUNG people are like swallows at autumn. They flock together. To this common gregarious instinct, young Methodists add a special yen: to organize into groups—the better to socialize, to talk, to dream dreams.

This is strictly in the Methodistical tradition, for Methodism itself comes straight out of an 18th-century student club at Oxford University [see page 19]. And it was young men who first organized Methodism into a church. At the organizing Christmas Conference of 1784 in Lovely Lane Chapel at Baltimore, two thirds of the 60 delegates were under 30 years old.

Given time, however, young men become old men—who think they think like young men, but do not. So in 1876, when adults at the General Conference of the former Methodist Episcopal Church (North) planned lyceums for young people, the excellent plans failed. Flopped. Goofed. Young Methodists of that day were doing a lot of newspaper reading and letter writing. They had ideas—activist ideas about having societies of their own.

Christian Endeavor. This interdenominational society started at Portland, Maine, in 1881, and had strong appeal. Taking advantage of such modern gadgets as railroads and the telegraph, it soon was holding conventions in various cities, complete with bands, parades, and group singing.

Some Methodist churches had CE societies, but they brought frowns to official brows. "The relation of the



A University of Texas junior, Leslie Parish, heads the 1.4 million Methodist Youth Fellowshipers.

church and its young people is too vital for us to hand their supervision over to any outside authority," warned Dr. J. L. Hurlbut, an early champion of a Methodist youth movement. Maybe so, agreed young Methodists, but they grew restive waiting for their elders to act.

Red Ribboners. Spontaneously, it now seems, organizations of Methodist youth sprang up around the country, like the Red Ribbon Society in the rural West Leroy Church, south of Battle Creek, Mich. It was concerned mainly with temperance and was run along literary-society lines. Yet it was an outlet for pent-up energy and a chance for expression.

YPMA, et al. Piqued and puzzled by successes of Christian Endeavor, Methodist officials pondered—and

while they pondered, young people acted. In 1883, a group which started as a prayer circle under a tree at the old Des Plaines Methodist Camp Grounds near Chicago crystalized into a permanent organization. By 1889 it had 410 local societies and nearly 17,000 members. This group, the *Young People's Methodist Alliance*, was one of the five which formed what was the first truly church-wide organization for Methodist youth—the *Epworth League*. The other four were the *Oxford League*, a vigorous outgrowth of the lyceum movement; the *Young People's Christian League*, primarily centered in New England; the *Methodist Young People's Union*, which had its headquarters in Michigan; and the *North Ohio Conference*

Methodist Student Movement president is Wayne Proudfoot, now a Harvard Divinity School student.





Designed to blend with the neighboring mountain peaks, the new Colorado University Wesley Foundation building now houses a program typical of Methodist work on over 180 campuses.

Methodist Episcopal Alliance.

Epworth League. Pent-up enthusiasm poured out at Central Methodist (now Epworth-Euclid) Church at Cleveland, Ohio, May 15, 1889. Representatives of the five youth groups named above were there to hammer out on the oratorical anvil the charter of the new organization, which was to be named for the boyhood home of Methodism's founder, John Wesley [see *Old Epworth Rectory*, March, page 37]. By late 1890, the Epworth League was officially launched in the former Methodist Episcopal Church, South, but not until the 1892 General Conference at Omaha did the Cleveland constitution get the official nod in the north.

Local Epworth Leagues often became centers for creative leadership from which Dale Carnegie might well have borrowed ideas. Activities centered around a Sunday-evening devotional; but social, public-speaking, literary, missionary, and charitable aspects soon appeared. The Epworth League rolled up massive strength. By 1939 its total membership in the U.S. was near 850,000, and chapters were prospering in mission fields of some 30 different countries.

MYF. That's the short term for *Methodist Youth Fellowship*, which came into existence in 1939 when the three main streams of Methodism merged. It was officially launched on December 31, 1941, as united Methodism's program for youth. MYF replaced the Epworth League in both the northern and southern branches, and the Christian Endeavor of the Methodist Protestant Church.

Taking its cue from the old Epworth League, MYF stresses active participation of young people. It is

open to youth aged 12 to 23, though church leaders currently are wrestling with the problem of ministering more effectively to older youth.

MYF divisions include the *Intermediate Fellowship* for junior-high age youngsters, the *Senior Fellowship* for high schoolers, and *Older Youth Fellowship* for all post-high-school young people. Most of Methodism's 40,000 U.S. churches have at least one youth class, hence an MYF, giving the organization a total membership of some 1,400,000 in this country alone. Overseas, from Poland to Sarawak, equivalents of MYF, like *La Liga Metodista de Jovenes* in Spanish-speaking countries, enroll thousands more in this program.

This scene is from The Church at the Campus, a motion picture produced by the Methodist Television, Radio, and Film Commission to show Wesley Foundation work. It is available through Cokesbury stores.



Organized at local, subdistrict, district, and annual-conference levels of the church, the MYF has as its top policy-making group the *National Conference of the Methodist Youth Fellowship*, whose current president is Leslie Parish, University of Texas junior from Corpus Christi, Tex. The National Conference, made up of delegates from all annual conferences in the U.S., meets annually. The 1962 session is scheduled for August 19-25 in Salem, Oreg. At four-year intervals, the NCMYF plans a convocation for MYF members. The last such meeting, on the Purdue University campus in August, 1959, attracted some 6,000 youth and adult counselors.

Among publications for MYF members is the excellent magazine, *Classmate*, edited by Kenneth Winston. Chief among MYF benevolence projects is the Methodist Youth Fund, which last year contributed \$865,406 to the church's program of missions, Christian education, and youth work around the world.

Professional leadership, both youth and adult, for MYF and MSM (next to be noted) is supplied through the Board of Education of The Methodist Church, Box 871, Nashville 2, Tenn. MYF work is under the supervision of Joseph W. Bell, director of

the youth department, Division of the Local Church.

Methodist Student Movement. Organizationally more diverse than MYF, MSM is concerned with work among some 544,000 Methodist-preference students enrolled at colleges and universities in the U.S.

Some attend the 84 Methodist-related colleges and universities, the 12 Methodist theological seminaries, and the church's 21 junior colleges [see page 41]. Others are affiliated with the 183 accredited Wesley Foundations located on state and independent college campuses, or one of the 31 interdenominational centers in which Methodism takes a part. Besides all of these, there are about 385 other Methodist student organizations at other institutions of higher education around the U.S.

All these add up to some 600 centers, where no fewer than 600 Methodist pastors serve students, and 280 other persons give full or part time to student Christian work. Geographical groupings of the various MSM units result in some 41 state and area organizations which function under the overall leadership of the *National Conference of the Methodist Student Movement*, now under the presidency of Wayne Proudfoot, Tacoma, Wash., a student at Harvard Divinity School. He will preside at this year's meeting of the NCMSM planned for June 17-23 in Evansville, Ind.

The national magazine of the MSM is *motive*, a modern journal edited by B. J. Stiles and currently circulated among 27,500 students. Another activity is the *Methodist Student Fellowship Fund*, with a budget goal of \$51,875 this year. It sponsors summer work camps and other specialized student conferences, including quadrennial national student MSM conferences for each college "generation." The 1961 conference at the University of Illinois, Urbana, Ill., seventh of these quadrennial meetings, drew 3,300 students and adults. Dr. H. D. Bollinger, veteran counselor of students, is director of the department of college and university religious life which provides national leadership for the MSM.

Greeks. Two Methodist youth groups follow the familiar campus pattern, taking Greek names: *Kappa Phi* and *Sigma Theta Upsilon*. Both

service organizations encourage their members to participate in other phases of the MSM program on their campuses, and many are Wesley Foundation and MSM leaders.

Kappa Phi was founded in 1916 at the University of Kansas, as a national service club for Methodist college women. It has chapters on 36 campuses around the country. [For insight into their workings, see *Meet Terry Turner and Her Kappa Phi Sisters*, September, 1961, page 62.] National president of Kappa Phi is Miss Jeanne Wintringham of Taylorville, Ill.

Sigma Theta Epsilon is Kappa Phi's opposite number for men with 19 chapters, primarily in the East and Middle West. STE's history goes back to 1925, and emphases of its program are tied to work of the Methodist Board of Lay Activities. Currently, Dean B. Ivey, Okmulgee, Okla., a graduate student at the University of Delaware, is national president. The next biennial convocation of STE is scheduled for Thanksgiving, 1962, in Manhattan, Kans.

Methodist Student Day. This event, coming June 10, this year, has an honorable lineage running back to 1872 when it was set up as Children's Day. Penny and dime contributions have been cumulative, with the main benefactor being the *Methodist Student Loan Fund*. In 1960-61 loans totaling \$858,905 were made to 2,701 students in both Methodist and non-Methodist schools. It now has \$2.5 million, making it the largest program of its kind operated by a Protestant denomination. *National Methodist Scholarships* also are supported by Student-Day gifts. During 1961, a total of 593 scholarships totaling \$289,162.51 were granted. Inquiries concerning either fund should be addressed to the Methodist Board of Education, Box 871, Nashville 2, Tenn.

"What did the Epworth League do?" an MSM Conference delegate asked. "I can give you an answer—a good answer," he was told, "simply by pointing to any prominent Methodist 40 years old."

It's true. The old Epworth League was in its day Methodism's training school for leadership. But now it has successors in MYF and MSM, and other groups, that are doing the job in better as well as bigger ways.

*'Think
AND*

Let Think'

UNFETTERED thinking was a passion of that earnest little Oxford don, John Wesley, whom Methodists hail as their "founder." Certain Christian tenets must be accepted on faith, he believed, but from there on "opinions" of thinking men would vary.

"Methodists think and let think," he said.

Wesley's idea of freedom of thought and speech flashed anew 59 years ago in a precedent-setting episode at Methodist-related Trinity College—now Duke University—at Durham, N.C. Professor John S. Bassett in an article had referred to Booker T. Washington, the Negro scientist, as "a great and good man, a Christian statesman, and . . . all in all the greatest man, save General Lee, born in the South in a hundred years."

Instantly there was an uproar—and one of the leaders in it was Josephus Daniels, Methodist newspaperman later to be a member of President Wilson's cabinet. When the bitter controversy was at its height, J. B. Duke, Trinity's benefactor, gave this advice to President John C. Kilgo:

"This man maybe has played the fool," he said, "and oughtn't to be on any faculty, but he must not be lynched. There are more ways of lynching a man than putting a rope around his neck and throwing it over the limb of a tree. Public opinion can lynch a man. Don't allow it. You'll never get over it if you do."

Mr. Duke's wise counsel was heeded, and the incident has become a landmark in American college-administration tradition.

But intellectual freedom and knowledge alone are not enough to create a good society. The drive that made John Wesley a great humanitarian was the result of a Christian experience which caused him to love the Lord His God with all his heart as well as his mind. Methodists believe the most effective cure for ignorance, poverty, and other social ills that lead to communism and other tyrannies is an educated Christian—ready and eager to apply implications of his Christian convictions.

—WOODROW A. GEIER

Questions From Freshmen-to-Be

Answered by **WILLIAM E. CLARK**

Q *Just what is a church-related college?*

A An institution of higher learning which desires and receives spiritual and financial support from the church to which it is bound by either legal or mutually helpful ties, or both.

Q *What is the advantage of a Methodist-related college over, say, a state school?*

A Each college stands on its own accreditation as an educational institution, so there can be no special advantage educationally between two excellent educational institutions. The distinctive contribution of the Methodist-related college is that it works in a frankly acknowledged framework of concern for training the human spirit as well as the mind. The total life of the church is oriented to inculcate moral and spiritual values as well as mental progress.

Q *Is it true that there are morality problems on campuses of Methodist-related schools, too?*

A Yes. Students are people. They bring to any campus their own strengths and weaknesses, ideas and convictions. On a campus dedicated to moral and spiritual progress, students' attitudes sometimes create problems. However, such problems can also be opportunities for individual spiritual development—and often are on a campus so dedicated.

Q *What are the advantages of a big school over a small one?*

A No answer can be given to this question without some knowledge of what you seek. Educa-

Dr. Clark, educated in America and Scotland, was pastor at Gary, Ind., and McAllen, Tex. He now is on the staff of the Board of Education of The Methodist Church at Nashville.



tionally, one institution can offer as much as the other, depending upon its academic excellence and the teacher-pupil ratio. However, if you do your best work in an intimate environment, then the small college is for you.

Q *Will I be required to attend chapel or church service during the week if I attend a Methodist school?*

A In some cases, Methodist schools make attendance at chapel compulsory. In most schools, compulsory attendance at church services has long ago been abandoned. There are a few exceptions, but not many.

Q *Will I be required to study religion while at college?*

A Most church-related schools, including Methodist colleges, have certain required courses in religion, Bible, or philosophy.

Q *What are the advantages of going to college in a small town or going to a bigger school in a large city?*

A Given institutions of equal educational value, there would seem to be little advantage either way. The choice should be a preference based largely on convenience, cost, and—most of all—character. Most colleges in small towns now bring large cultural opportunities right to the campus.

Q *What's the rule of Methodist colleges on smoking and drinking?*

A Methodist-related colleges, and indeed most state institutions, ban drinking by students on the campus or in school-sponsored activities. And they regard smoking as a matter of personal decision, although there often are certain restrictive rules and no-smoking areas.

Q *How can I learn about Methodist schools that have apartment facilities for married students?*

A Turn to page 41—then make direct inquiry to the school which interests you.

Q *Do Methodist-related schools have professors from other churches—even Roman Catholic—on their faculties?*

A Yes. The reason for this is twofold. First, good schools will always prefer a well-trained scholar and teacher related to some church than one related to no church. Second, a part of the moral and spiritual training of any person is some understanding of differing viewpoints and contact, at least, with an ecumenical spirit. However, I should point out that generally in Methodist-related schools the majority of the faculty are themselves active members of The Methodist Church, and only a very small percentage could be classified as non-Protestants.

Q *What courses are required for entrance into a church-related college?*

A Generally speaking, graduation from an accredited high school with reasonably good grades, provided certain distribution of courses has been established. Generally these include English, math, a lab science, and the social sciences.

Q *What about off-campus rooming and boarding?*

A Generally speaking, and especially during the freshman year, off-campus rooming and boarding may interfere with becoming a part of the life of the campus. If not necessary for financial or other good reasons I would say do not do it.

Q *Is dating permitted during weekdays at church-related schools?*

A Yes, generally speaking, it is permitted—subject to general rules and regulations of the campus and the dormitory curfew hours.

Q *Is there really a vital religious life at Methodist schools?*

A There can be and there is considerable variance of vital religious life, not only from one campus to another but even from year to year on the same campus. The reason is very simple: Methodist colleges provide an environment conducive to moral and spiritual growth, but religious life is always in the individual. It is a subjective conviction, a commitment of oneself. Therefore, the number of individuals on any campus influenced by their environment and challenged to deeper and more intense religious life varies from time to time. In the main, however, you can put it down that all Methodist-related colleges and universities are striving to create the best possible moral and spiritual environment. As a rule, the students who come to such a campus make a more genuine response than average.

Q *What subjects should I take in college if I am planning to enter the ministry?*

A A broad and inclusive degree program in liberal arts. Study should include courses in English, history, philosophy, natural science, social science, language, and religion and Bible. A working knowledge of the world and its people is essential to an effective ministry.

Q *What is a Wesley Foundation?*

A This is The Methodist Church at work in state and independent colleges and universities. What this generally means, however, is that some annual conference or conferences become responsible through a board of directors of a Wesley Foundation for placing in charge of that foundation an ordained Methodist pastor. He is known as the campus

There Are Those Who Are Suspicious of New Things

From Charles M. Schulz' latest, 'It's a Dog's Life, Charlie Brown'



IF YOU EVER WANT TO BORROW A BOOK, ALL YOU HAVE TO DO IS GO IN THERE AND TELL THEM WHICH ONE YOU WANT, AND THEY'LL LET YOU TAKE IT HOME!



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minister. He understands the university community and is a friend to the students. The foundation helps to organize a program designed for students and conducted to a large extent by students in order to meet the real issues on their campus, such as the race issue, honesty, budgeting of time, international relationships, how to be a Christian student, meaningful personal, social, and other relationships—all within a framework of what Christ means in their lives.

Q *Will I have time to participate in the Wesley Foundation and also be a good student?*

A Everybody has the same number of hours in a day and the same number of days in the week. What you have time for is largely a question of what you consider important enough to *make* time for. Certainly you will want to give adequate time to your studies, but this is no reason why college years should be a period of "leanness of soul." Indeed, somewhere along the line knowledge has to be used, and its use for good or evil depends upon the spirit of the man using it. You will find the Wesley Foundation schedule takes account of both the life on the campus and the campus clock, but also makes time for the complete development of the human spirit.

Q *Where can I find a list of all Methodist schools—big and little—from prep schools up?*

A Turn to page 41.

Q *Is it possible to find out in advance about part-time job opportunities?*

A Yes, by making proper inquiry. Frequently, many good part-time jobs are signed up by students who have been enrolled the previous year. A freshman should not expect to depend upon income from part-time jobs unless he has a real guarantee of it.

Q *Does any Methodist school have a co-operative work-study type of program?*

A Yes, Kendall Junior College, Evanston, Ill.

Q *What Methodist school has the lowest tuition, and which one has the highest?*

A Tuitions vary from year to year, but the latest available figures are published on page 41.

Q *Are entrance examinations required?*

A Many Methodist colleges accept or require such national tests as the Scholastic Aptitude Test as one of the steps of admission. Some do not, and offer their own. A few under exceptional circumstances will consider students who have not taken and cannot arrange to take entrance examinations—but do not count on it. Check the college of your choice for exact requirements.

Q *Is there a top-flight engineering school in a Methodist-related university?*

A Yes. Duke University, Southern Methodist University, Syracuse University, and University of Denver all have noted engineering schools.

Q *I goofed off in high school and did not make good grades. Can I get into a college?*

A Your situation reminds me of the farm boy who asked his father how to straighten an irregular furrow. His father replied, "Just before you begin, Son." If you are willing to work hard now, some college probably will admit you on probation. Write the college of your choice, state your situation, and ask if there is a program—perhaps makeup summer courses—for such cases.

Q *I plan to enter college in 1964. When should I apply?*

A Most colleges do not consider applicants until they are in their junior year in high school. However, it is never too early to begin getting information about col-

leges that may suit your needs. Start with your high-school counselor.

Q *Is it true that there are only a few part-time job opportunities for girls at college?*

A Generally, yes; partly because many colleges have restrictions on the type of work student girls are permitted to do. It is best to inquire directly—and soon—of the college of your choice.

Q *How does one find out what one wants to major in at college?*

A I have news for you! A great many students change their major while in the college, and often those who major in a certain field will wind up spending most of their life in another. Find the major field in which you have a serious interest or for which you seem to be especially qualified, then launch out in that as your major until circumstances dictate a change. Generally, majors are not finally selected until the junior year in college.

Q *Is it a good idea to go to a small school for two years and then transfer to a big university?*

A There are decided advantages in this for the student who has difficulty in making large social and personal adjustment. It also gives two types of experience.

Q *Should I choose a school simply because it's highly rated in what I want to specialize in?*

A No, there are other considerations, such as whether or not similarly rated institutions are more suitable in size, convenience, or cost.

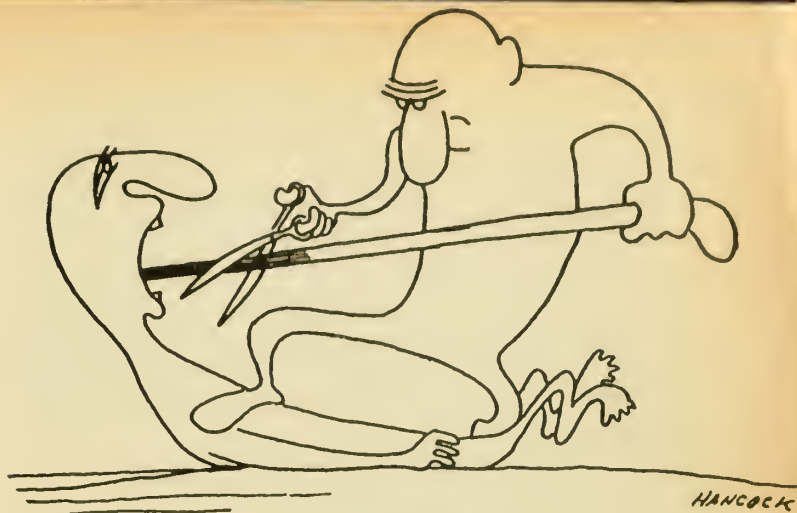
Q *I can go to a junior college in our town and stay at home, but isn't it better to go to school away from home?*

A Many communities have excellent junior colleges. But study financial costs. Then, can you concentrate on your studies sufficiently while living at home?

Words to Dig

... for freshmen (and parents)
who want to know what's IN or OUT
on today's college campus.

By HARRY E. SMITH



"You shouldn't have said that!"

Well-Rounded Person—what your college catalogue says they hope to make of you, and orientation speakers keep exhorting you to be.

Do You Know?—the most popular collegiate opening gambit used either to ask, "Are you like us, our kind?" or simply to use up the time until the next person appears.

What's Your Major?—like above, or a way of determining how seriously one is going to take his studies, whether he is going to be an egghead, a grind, or a goof-off.

Sharp—a catch-all expression defying precise definition but indicating approval.

We'll See You Around—a polite farewell meaning "no need to come back."

Cut Session—the grubby process of weeding out unwanted rushees, usually by not too flattering means; also used to describe any conversation or bull session containing extensive personal criticism.

Hatchet Man—that friendly, congenial guy assigned to escort "undesirable" rushees out the side door.

Movie-Money—given to unimpressive brothers during rush parties.

Creep—what you often get on blind dates and don't plan to date again.

Import—a date from another school, usually brought in for a special weekend or event.

Shaft—a raw deal, apparently unfair treatment, often in dating relationships, i.e., "to get the shaft"; when used, it's usually to denote a

temporary or short-lived predicament.

Flushed—to be left dateless on a big weekend, usually communicated by phone, letter, or telegram ("flushogram"); usually containing a note of finality.

Loser—an undesirable or incompatible (rushee, roommate, lab partner, or blind) date.

Ad Infinitum—on and on, with no end in sight, e.g., final exam questions or Saturday-twelve-o'clock class lectures, particularly on home-football weekends; also often heard in administrative and faculty circles to describe committee meetings, faculty meetings, etc.

Circa (abb. *ca.*)—approximately, used to add authority and certainty to a guess on a quiz or term paper.

Faux Pas (pronounced *foe paw*)—a goof, usually when you're trying hardest to be impressive at a faculty-student tea or summer-job interview. Leading with the wrong foot forward.

Gauche—crude, inappropriate, e.g., "How *gauche* can you get!"

Et Al—and others, used to suggest you know more, but don't want to bother to list them; used after lists of names, organizations, *et al.*

Per Se—in and of itself, e.g., "Is it my car you love or me, *per se*?"

An Encounter—a meeting, discussion, conversation, or coffee break in which both parties are sufficiently involved personally that either or both are changed, for better or for worse.

Existentialist—someone who quotes Jean-Paul Sartre, Kierkegaard, or talks incomprehensibly about ontology or phenomenology; may claim French or German influences.

Existential Situation—one in which you are made uncomfortable in having to face such questions as who you are, what you're doing with your life, and what you consider ultimate or of final importance.

Too Theological—anything or anyone you don't understand or don't want to take seriously.

Too Pious—something one avoids being by not using traditional terms or participating in established religious practices or institutions.

Unknowns—what one tries to identify in chem lab, but can't without his lab partner.

Astrophysics—a specialized field combining astronomy and physics, usually mentioned by astronomy students to awe freshmen or English majors.

Distillation—the process of boiling down lecture notes and condensing enough substance to pass a chemistry quiz.

Strain—the fractional alteration which results when a body is deformed, pressured, or doesn't get enough sleep during final exams.

Critical Pressure—that pressure above which temperature alone will not liquefy a gas, at which point you must let off steam.

Second Law of Thermodynamics—"Heat cannot pass directly from a cold body to a hot body of its own accord" (unless they are sitting very close, holding hands, etc.).

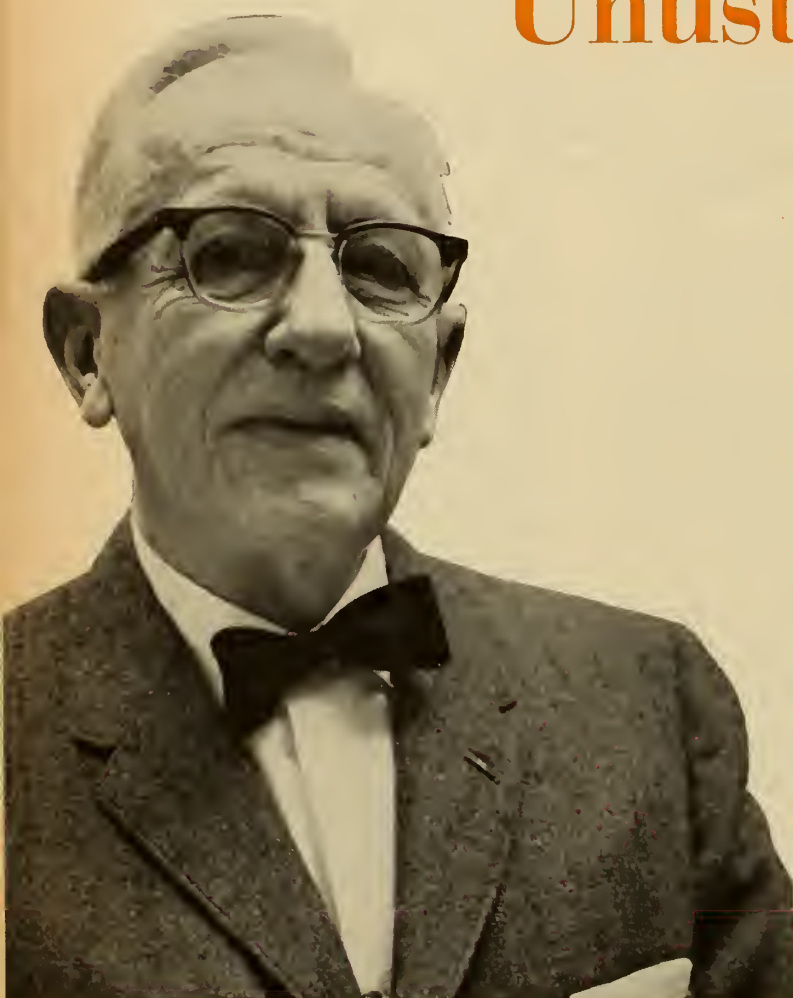
Couple—two equal and opposite parallel forces separated by a distance, in physics; not to be confused with dating couples on weekends.

A Clarification—to fill in the background with obscure details so that the foreground goes underground.

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Among thousands serving higher education are these five

Unusual Methodists



Dr. Klopsteg . . . Research scientist.

TEACHER, AUTHOR, MINISTER, COOK. As a girl in rural New York, Georgia Harkness dreamed of becoming a missionary. Prevented by family considerations from pursuing that ambition, she taught high-school Latin and French for several years, then enrolled at Boston University for courses in philosophy and theology. "For the first time," she said later, "I had found something that really challenged my enthusiasm."

In the 36 years since she was ordained into the ministry, Georgia Harkness has been challenging Methodists—perhaps more than any other woman of her time. Through her teaching (at Elmira and Mount Holyoke Colleges, Garrett Theological Seminary, and Pacific School of Religion), and her writings (24 books, numerous poems and hymns), Dr. Harkness has become one of Methodism's most influential leaders.

Now retired from active teaching, she continues to write and to practice her favorite hobby—cooking. Her specialty: mince chiflon pie.

FAR-RANGING PHYSICIST. Physics lab, history library, archery field—all are home territory to Paul E. Klopsteg, professor emeritus of applied science at Methodist-related Northwestern University, Evanston, Illinois. Since 1930, Dr. Klopsteg has combined research into 15th-century Turkish archery with studies of the transfer of energy from a bowman's biceps to the flight of an arrow. Result: a design change in bows so archers can send arrows farther and faster with no increased pull on the bowstring.

This study is only one of the many wide-ranging interests of this remarkable man. A former board member at Covenant Church in Evanston, he also has been a leader in the American Association for the Advancement of Science, American Institute of Physics, and National Science Foundation, of which he was associate director. For 10 years, he headed the National Research Council's Committee on Artificial Limbs—and prosthetic devices for amputees were vastly improved.

A seasoned traveler, Dr. Klopsteg's longest excursion was in 1951 when, with Mrs. Klopsteg, he spent six weeks as advisor to the University of the Punjab. At home in Glenview, Ill., the couple shares more mundane chores—like the care of their beautiful yard. She tends the flowers while Dr. Klopsteg has charge of the lawn.

Dr. Harkness . . . Preacher teacher.



PREACHER-PROFESSOR. The name Charles A. Coulson may not be familiar to many Americans, but among British Methodists—and math students—Dr. Coulson's identity is no mystery. The Oxford University professor, author of seven books (including three school texts), also is a Methodist lay preacher, a recent vice-president of the British Methodist Conference, and delegate to 1956 and 1961 World Methodist Council meetings in Lake Junaluska, N.C., and Oslo, Norway.

An able broadcaster and lecturer, Dr. Coulson has traveled extensively in Europe and Asia, speaking on subjects in which he is keenly interested: world peace, social problems, and Christian education. At home, he is a leader in numerous organizations, including the Student Christian Movement and the English Youth Hostel Association. Married and the father of two sons and two daughters, Dr. Coulson occasionally finds time to engage in a favorite pastime—mountaineering.



Dr. Coulson . . . Mathematical Methodist.

COAST-TO-COAST CAREER. Arthur S. Flemming—Secretary of Health, Education, and Welfare in the cabinet of former President Eisenhower—has had a continent-spanning career in college administration. After earning his master of arts degree at American University, Washington, D.C., in 1928, he stayed on as instructor, then director, of the university's school of public affairs. In 1948, he returned to Ohio Wesleyan University—where he had earned his bachelor's degree—to serve as president. Completing a 33-year academic trek from coast to coast in 1961, he accepted the presidency of the 7,400-student University of Oregon.

Sandwiched between academic appointments have been years of distinguished public service under former Presidents Roosevelt, Truman, and Eisenhower. He was closely associated with a fourth chief executive, Herbert Hoover, as a member of two Commissions on Organization of the Executive Branch of the Government.

A former Ohio Conference lay leader, Dr. Flemming now is a member of Eugene's First Church and serves as chairman of its commission on education.



Dr. Flemming . . . Statesman, administrator.

DRAMATICS DIRECTOR. Even Texas is too small to contain Zula Holcomb Pearson's influence. In the 26 years that she has taught speech and drama at Lon Morris College, the small Methodist-related junior college in Jacksonville, Tex., has achieved national acclaim for the quality of its dramatics program. Under Mrs. Pearson's skillful direction, rank amateurs have blossomed into talented troupers, many going on to professional success. Powerful productions by her Masque and Wig performers have challenged and inspired national Methodist youth and student conferences.

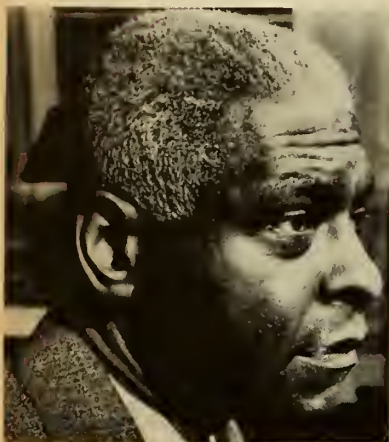
The unassuming head of the Lon Morris fine arts department is the wife of a biology professor on the same faculty and the mother of twins, Molly and Mike, now 22. A teacher at Jacksonville High School before joining the college staff, Mrs. Pearson has made drama a civic project, too. Among her efforts: a highly successful children's theater and massive pageants with a cast of 500 for the Jacksonville Tomato Festival.



Mrs. Pearson . . . Talent scout.



What's Ahead for Our Negro Schools?



*President of Atlanta's
Morehouse College, Dr. Mays,
A.B., M.A., D.D., Ph.D.,
is a past president of the United
Negro College Fund.*

When compulsory school segregation was outlawed in 1954, many people said Negro colleges no longer were needed and would soon disappear. Now, 8 years later, there are in the U.S. 116 institutions of higher learning which are entirely or predominantly Negro. Typically small and substandard academically—only 55 are fully accredited—they enroll nearly 80 percent (90,000) of all Negro college students. The 12 Methodist-related schools—11 of them accredited—are bigger and better than most. Others, lacking either strong church or state support, face the future uncertainly. Below is an appraisal of the problem by Dr. Benjamin E. Mays, with comments by Negro leaders.—EDS.

NOW THAT compulsory segregation in education has been declared unconstitutional, we repeatedly hear the question: "What will become of the Negro colleges?" It is asked not only by well-meaning whites, but by sympathetic Negroes as well, and it is an unfortunate question.

It implies that Negro colleges—particularly those privately endowed—no longer are needed, or that they are not good enough to survive in an integrated society. Neither of the implications is correct. Moreover, tax-supported state colleges seem destined not only to survive, but to grow and prosper.

Since 1935, when the courts compelled the University of Maryland law school to admit a Negro, southern states have moved rapidly to equalize educational opportunities and facilities for Negroes. Some of them obviously were prodded by hopes of easing Negro pressure on formerly all-white schools, but—for one reason or another—their legislatures have stepped up appropriations to state Negro colleges.

We may not always admire the motives behind the increased funds, but we can applaud the results. Negro colleges have been able to

improve their staffs and expand their plants. Many compare favorably with the best schools in their areas.

The future of private colleges is less secure. It might even be termed precarious. However, this is not because the schools are inferior—or unneeded—but because of their difficulty in obtaining adequate financial support.

The problems which plague all private colleges are intensified for Negro schools. Their students come from an economically deprived group, and their alumni have not accumulated great wealth. The wealthy white South does not yet support Negro schools as wholeheartedly as it does white schools. Nevertheless, I am optimistic.

"Negro colleges" will cease to exist—but only as they become integrated institutions serving all the people. The alumni will have to contribute more, fees must be increased, more generous private gifts will be needed, and a federal program of assistance must be developed. But the job can be done, and Negro schools will continue to make great contributions to the South and to the nation.

The idea that a college may not be any good if it is for Negroes prob-

ably originates in the inferiority complex of the Negro and the superiority complex of the white. I do not believe it is justified by the facts. It ignores the peculiar function—and the unique qualifications—of the Negro colleges. It also overlooks the fact that the best private Negro schools are better than many of the white colleges in their areas.

A Negro school's students frequently come from backgrounds of semiliteracy, poverty, and cultural isolation; and it may be the only school open to them. At the same time, because faculty members often come from similar backgrounds, it is eminently equipped to make these students strive and aspire more nobly.

If, for some reason, all Negro colleges were suddenly closed, I believe 80 percent of all Negro college students would have nowhere to go, and the number of Negroes entering college in the immediate future would be greatly reduced.

Of course, Negro schools cannot be justified merely because they meet a special need. They also must equip their graduates to compete successfully in every area of life. As they perform this function—and as they

prepare for a larger role—they must emphasize excellence in education while remaining keenly aware of the disabilities peculiar to deprived students. This is the direction in which forward-looking Negro colleges now are moving.

The belief that Negro schools no longer are needed, I believe, proceeds from two false assumptions: (1) that Negro students will desert Negro schools as white colleges in the South open their doors to them, and (2) that white students will not attend formerly all-Negro schools.

Even if they wanted to, few students could flee the Negro colleges for white institutions. The much-heralded integration of the South's schools is, in most cases, token integration at best. I fear that the situation will improve slowly.

The University of Virginia first accepted Negro undergraduate students in 1950, yet it had only six Negro undergraduates enrolled a year ago. The University of North Carolina, which was integrated at the undergraduate level in 1955, also had six Negro undergraduates in the 1961 spring semester. The same situation prevails virtually throughout the South, even though nearly all Negro

schools are greatly overcrowded.

In Texas and the District of Columbia, where integration is proceeding at a faster pace, the Negro schools still are overflowing. This indicates that Negroes will not abandon one school and flock to another simply because the latter is predominantly white. They will choose good schools, no matter what their background.

The integration of previously all-Negro schools has been far more heartening and successful, even though less publicized. Last year I sent questionnaires to 43 predominantly Negro colleges, and received replies from 38. Twenty of the schools said they had enrolled white students since 1954. West Virginia State College reported that it graduated 41 white students in 1960. Howard University in Washington, D.C., has a long and successful record of enrolling and graduating white students.

This development points the way to a unique opportunity for the Negro schools: they can become the country's first truly interracial, intercultural, and international centers of education. The climate is ripe for faculties and student bodies com-

posed of people of every race, nationality, culture, and religion.

Negro colleges have no prejudices to overcome, or fears to subdue. They have been "segregated"—but not "segregating"—institutions. Unhindered by the traditions and customs of the past, they are free to become ongoing experiments in democratic education. This fact alone justifies the existence of the so-called Negro colleges, but—as I have said—there are many reasons why they must continue to serve.

Confronted as we are with classroom and teacher shortages, plus predictions that college enrollments will double in 10 years, it would be folly not to utilize the educational facilities and trained faculties of the Negro schools. They meet the special needs resulting from three centuries of disability, and they are demonstrating their ability to serve all society.

If these schools are closed merely because they have served only Negroes in the past, we will be subjecting them to a harsher form of discrimination than they have yet experienced. If we do not realize their unique possibilities, we will miss one of the greatest opportunities we have yet had in the field of education.

'They are among our most precious possessions'

Declares PERCY L. JULIAN, President, Julian Laboratories, Inc., Franklin Park Ill.

TO ASK WHAT will become of Negro colleges in an integrated society is—as Dr. Mays so aptly puts it—to ask "an unfortunate question." It implies, first of all, that granting Negro students freedom of selection by removing racial stigma will, *per se*, result in most of them flocking to predominantly white colleges. This is specious reasoning, and no doubt will prove false.

More significantly, the question misunderstands—even insults—the Negro's valiant struggle against pitiless and age-old public defamation. This struggle has its roots in the American Dream, springing from the Negro's yearning for some guarantee of respect and dignity for his children. Negroes do not seek

association with whites merely for that association's sake.

When one asks for freedom from the necessity of publicly identifying himself by wearing the Star of David in his lapel, it does not mean that his reverence for the star is any less.

The question also is loaded with the poorly concealed inference that Negro colleges have nothing of abiding value to offer to American students. To say this is untrue is an understatement. Certainly, the loss of such private institutions as Fisk, Morehouse, Talladega, Tuskegee, Lincoln, Howard, and others—all rich in cultural and historical significance—would deprive America of some of her most precious possessions. I doubt that thoughtful



Dr. Julian, A.B., M.A., D.Sc., Ph.D., is a trustee of five colleges, a deacon in the Congregational Church, a linguist, a social-welfare leader, and one of America's top research chemists.

Negroes, or thoughtful whites, will let them die.

Instead, I firmly believe that these schools will—like Oberlin, DePauw, Amherst, Dartmouth, Emory, and Berea—continue as stalwart builders

of American families and values.

Moreover, I believe that they will, because of their special traditions and experiences, so grow in academic excellence that they will attract faculties and students from America's intellectual aristocracy—in the South, as well as the North—when it is no longer a disgrace to seek the truth together.

As for the state-supported Negro colleges, I believe that the South soon will recognize the folly of maintaining two independent university systems and find a way to diminish the drain upon its resources. All colleges undoubtedly will be joined in

statewide university systems, with each assigned specific functions and facilities, and with each open to all students—regardless of race.

West Virginia State College, which now has a significant number of white students enrolled, seems to point the way to an intelligent solution of this problem.

In view of the population explosion and increasing life expectancy, we cannot seriously consider the forfeiture of 100-year-old educational centers. We shall need—indeed, badly need—to enrich the facilities, faculties, and curricula of all sound institutions. The United Negro Col-

lege Fund, which provides financial assistance for Negro students and private Negro colleges, has a role to play in this process. Still it is but the forerunner of a larger effort which will guarantee needed educational opportunity and growth.

Most Negro colleges have become institutions of merit on pitifully little. What might they not do if our citizenry lifts them out of financial and cultural isolation? This is the challenge—not only to the Negro colleges but to a wiser and awakening America. I believe that we will meet it together, and emerge triumphant. Indeed, we must.

'They will be simply colleges—not Negro colleges'

Predicts M. LaFAYETTE HARRIS, Bishop, Atlantic Coast Area, The Methodist Church



Bishop Harris, an All-American football star in college, was elected to the episcopacy in 1960 after 24 years as president of Philander Smith College. He holds B.S., B.D., D.D., S.T.M., and Ph.D. degrees.

THE NEGRO schools established in the wake of the Civil War were confronted with one over-riding task: proving the educability of the Negro in a society dominated by a concept of racial superiority. Although called colleges, these institutions had to begin by teaching the three Rs to people who had been cut off from their old culture and not yet admitted to the new.

Gradually, as the Negro grew in competence, his schools became academies. Finally—in the second quarter of this century—they evolved into true Negro colleges with a substantial degree of accreditation on regional and national levels.

This evolutionary process now is well into its final stage. As racial segregation recedes into history, so will its principal institutional image. The colleges will remain, but the word "Negro"—used to identify the special role they fulfilled—will disappear as the institutions themselves blend into the overall educational system.

As Negro colleges become simply colleges, America's educational and cultural horizons will be broadened. Because of their heritage, Negro schools are uniquely committed to

the spiritual rehabilitation of men. The products of devoted Christians who gave of their talents, their substance, and even their lives, they are the avenues of expression for a powerful spirit of concern.

Built as they are on faith in God and trust in man, Negro colleges have become incubators of co-operative and creative efforts across racial lines, natural laboratories for research in human relations, and a major means of communication between ethnic groups. In 100 years, they have progressed from proving the Negro's educability to demonstrating his acceptability.

The special role thrust upon Negro colleges has yielded still another dividend. They and their students have been exposed not only to the best produced by all men, but also to the original creations of the Negro, thus providing them an unequalled perspective of world culture.

These, then, are the special qualifications which the so-called Negro colleges will bring to the total American educational picture. In a century of catching up and keeping up, they have vindicated the biological axiom—"only the fittest survive." Accustomed to discipline and sacrifice,

and unspoiled by a sense of pride and security, they are eminently equipped to meet the educational challenges which we face.

In the future, only two questions should be asked of any college: (1) Does it meet the needs of the people in its area? and (2) Does it provide quality education?

I think most Negro colleges will be able to answer "yes" to these exacting criteria. Born of powerful social and cultural forces, they have constantly adjusted to new roles as our values changed. They are deserving of our support, and our prayers, as they strive to take that final step which leads to their proper place in American life.

A Letter to Janie

A Together in the **Home** Feature

By RALPH ODOM

Chaplain, Springfield College, Springfield, Mass.



*"I stopped. . . . No, I thought,
no arguing or prodding. I crumpled
the sheet of paper and tossed
it into the wastebasket."*

THE BREEZE stirring the curtains over the kitchen sink was sweet with the scent of June. But as I washed the supper dishes for my husband to dry, I stared bleakly into the velvety duskiness outside.

In other years, a June night like this would have meant a crowd of girls in for potluck supper, with our daughter Janie the gayest spirit in the group. Tonight, by contrast, our big frame house seemed tired in its emptiness. Janie was not coming home from college—she was staying for the summer session. And I was having one of my periodic spasms of loneliness for our daughter.

Right now, she probably was dashing off for the library to study for exams, forgetting at least one book and laughing more than anyone else.

I put the last pan into the dish drainer and watched my husband wipe it skillfully. Then, putting it in the cupboard, he squared his shoulders and gave me a quick kiss: "I have to go to the board meeting. Give my love to Janie if you write."

Walter's car was backing out of the driveway when I switched off the kitchen light and went slowly into

the living room. I sat down at the desk. For a week, no letter had come from Janie, and even though it was exam time I was worried.

"Janie dear," I began confidently, "you really must write home more often this summer. Your father asks every night if we got a letter from 'Freckle-Face' today. Isn't it funny how he calls you that, as if you still were a little girl? He takes all your letters to the office and shows them to everybody. You really must—"

I stopped short. No, I thought, no arguing and prodding. I crumpled the sheet of paper and tossed it into the wastebasket.

"Dear Janie," I tried again. "There is an emptiness about the house when you're away, but it's an emptiness full of delightful memories of a little freckle-faced girl who has grown into a lovely young lady whose parents are very proud of her."

Yes, this was better, and it was honestly the way I felt. I paused, remembering her last letter.

"I'd like to stay this summer," she had written, "and take a course in psychology. I'm thinking of making it my major instead of education,

and I need to find out before fall."

How could I gently indicate the concern that letter had caused us?

"Your father and I have so many dreams and hopes for you, dear," I continued, "and we've been a little upset lately by your uncertainty about what you'd like to do. You know, I've always hoped you would be a teacher. There are so many opportunities here now, with the new school, and you could come back and get a good job from the start—be right here at home —"

There I was, preaching again. But it was important that she get into the right thing. Sometimes a girl needs somebody wiser and more experienced to guide her. Besides, this wasn't prodding, it was just pointing out the advantages of one thing over another.

"And this Bill you wrote about recently. We want you to have friends, Janie, but remember you're too young to get serious about anyone. Besides, we know nothing of his background—it's not like he were one of the young fellows from our church.

"Remember your first date, and

*Bishop Nall
Answers Questions
About*

Your Faith and

Your Church



What is Christian living anyway?

It is ethics—putting into everyday practice the principles of right living. It is knowledge, too—understanding the ways of God. It is the forgiveness of sin by means of the exchange which God effects between divine and human life, and this changes the

relationships between man and man. It is service, too—self-giving as the highest expression of self. Remember what Harry Emerson Fosdick says: “No man can be himself until he gets out of himself into work with which he identifies himself.”

What is ‘speaking in tongues’?

This is a reference to the promise of Mark 16:17 and the achievements recorded in Acts 2:3-4 and Acts 19:6, when the faithful spoke in languages unknown to those who listened.

Almost all present-day speakers in tongues use a patois that sounds like the babble of children before they learn words.

What are the ‘keys of the Kingdom’?

Surely not the power of admitting or excluding men at the gate of heaven, even though some churches so misinterpret Matthew 16:19.

The power of the keys (the power to bind or loose, to forbid or permit) was the power that Jesus was continually using as he sought to meet man in his need. But, as James D.

Paul did not disparage speaking in tongues, but he rated it below prophesying. In 1 Corinthians 14:18-19 he wrote: “I thank God that I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue.”

Smart points out in *The Rebirth of Ministry*, “The word that was an open door to one man was a closed door to another.” The publican and sinner went into the Kingdom but the Pharisee stayed out.

In this sense, the man himself turns the keys as he meets or fails to meet requisites of discipleship.

What is the Church?

It is really not begging the question to say that “the Church is the Church.” It is a divine-human institution, not merely man-made.

Hear Bishop F. Gerald Ensley: “A church is not a museum, an exhibition of saints, a show-ring of pious purebreds. A church is a school, a group of people in various

stages of development, from beginners in the Christian life with the dirt of the world still on them to those clad in the robes of saints.”

Minister, author, traveler, Bishop Nall of the Minnesota Area is familiar with the world church from firsthand observation and is ideally qualified to answer questions about your faith and your church.

how I waited up for you, and we talked till almost morning? I wish we could do that still . . .”

With a swift motion I crumpled that sheet, too, and threw it away. Let's face it, I told myself, my feelings were hurt because Janie didn't seem to want to come home, didn't seem to need us.

What did I really want for my daughter? Did I want her to be dependent on me all her life? Did I want her vocation and friends selected for her?

Of course not. I wanted a self-confident Janie, creative in her own right. Then what could I do for her, so far away?

Finally, I picked up the pen and began once again:

“Janie, I promise you I will never again try to run your life, but I will always stand by, ready to help when you need me. I promise I will let you truly grow up, and I trust you to make your own decisions, find your own place of service, your own satisfaction in living.

“I promise I will try harder to make my life a source of inspiration, and this home a haven of undemanding love. You see, darling, what I really want is for you to become your own best self. I promise to do every-

STRESS ON FAMILY LIVING

The challenges which confront Christian families in this age of rapid social and scientific change will be discussed at Methodism's National Conference on Family Life in Chicago October 19-21. TOGETHER is co-operating by dedicating its September issue to *Family Living, 1962*, and by directing the search for the 1962 Methodist Family-of-the-Year.—EDS.

thing I can—with all the wisdom I can muster, and with God's help—to help you realize this goal.”

Was this the right way to write to her? Just then the kitchen door opened. I glanced at the clock. Yes, I had spent all evening writing to Janie, and Walter was home.

He came to stand behind me, and I handed him my letter. As he read it, I watched his face. It told me what I needed to know. Yes, this was the right approach. And I had moved one step farther into maturity myself.

Methodism's Splendid Obsession

THE PEOPLE Called Methodists have grown from a campus club of perhaps 5 members at ivied Oxford University in England to 20 millions around the world today. How? Why? There are many answers. But certainly one of the chiefest is the passion of John Wesley, M.A., the five-foot-four preacher-author-teacher to join "knowledge and vital piety." To glimpse how this idea caught on in America, read this extract from *Minutes of Several Conversations* between Bishops Thomas Coke and Francis Asbury at the Baltimore conference that started the Methodist Episcopal Church in 1784:

5. Preach expressly on Education. "But I have no Gift for this." Gift or no Gift, you are to do it; else you are not called to be a *Methodist* preacher: Do it as you can, till you can do it as you would. Pray earnestly for the Gift, and use the Means for it.

This splendid obsession—reaching out to help others—helps explain how Methodism girdled the globe!



Today Oxford visitors asking to see where John Wesley lived are shown this corner of Lincoln College quadrangle. Here in the late 1720s, as alumnus of Christ Church College and a teaching fellow, he joined a student group called the Holy Club, better remembered as Methodists.



Methodism's oldest: Kingswood, near Bath, was founded in 1748 by John Wesley whose coat of arms with motto "God Is Love" still hangs there (above). Here, it's said, Eisenhower and his staff planned Operation Mulberry for the invasion of France in 1945.



Cokesbury Tradition Lives

WHEN COKESBURY College burned for the second time in 1795, Bishop Asbury hardly knew whether to sorrow or to rejoice [see page 2]. "Would any man give me 50 thousand dollars per year to do and suffer again what I have done for that house, I would not do it," he said.

By 1830, Methodism—now with nearly 500,000 members—was again on the educational march. Within the next 30 years, 35 colleges had been established—and eight of them survive today. Historians say Methodism in America has started some 1,000 schools. Today there are 135 ranging from universities to vocational schools, and there are 53 schools of nursing—with 308 more schools in the United States and abroad sponsored by the Board of Missions and its Woman's Division of Christian Service.

*Hope died twice in flame
at Cokesbury, but from ashes
rose a thousand schools.*



*Randolph-Macon College,
chartered by Virginia
in 1830, has become
three schools:
Randolph-Macon, for
men, at Ashland;
Randolph-Macon Woman's,
at Lynchburg; and
Randolph-Macon Academy,
for boys, at Front
Royal. Woman's College
shown here was
established in 1891.*





*Allegheny:
Presbyterians
established it at
Meadville, Pa., in
1815. Methodists took
over in 1833.
Martin Ruter, its
erudite first president,
left by flatboat in 1837
to gain fame as a
pioneer missionary
educator in Texas.*

THE FOUR colleges featured on these pages are distinguished in the historical roll call of Methodism's 135 church-related educational institutions. They are the four oldest—but which is the oldest depends upon definition. Does McKendree of Lebanon, Ill., for example, date from its 1828 academy charter or its college legalization in 1834?

Then there's old Wesleyan, at Middletown, Conn., chartered in 1831—but not pictured here because it is no longer church-related. And Louisburg (Junior) College in North Carolina, was established in 1787 as an independent academy but not financially affiliated with Methodism until 1907.

But while the historians debate, and a half dozen schools proudly claim to be oldest, let not the essential fact be lost:

The Cokesbury tradition lives!

McKendree: It became a college in 1834. The chapel, now being restored, was cited by a U.S. building survey as possessing exceptional historical and architectural interest.



Dickinson, Carlisle, Pa.: This is Old West, designed in 1803 by Benjamin Latrobe, who also was architect of the U. S. Capitol. First Presbyterian, it was acquired by Methodists in 1833.



Wesley Foundation, University of Illinois.

180 Wesley Foundations

WHEREVER PEOPLE are, there goes Methodism to serve: that's why circuit riders followed the frontier—and why Wesley Foundations minister to Methodist girls and boys at U.S. state or independent schools. The first Wesley Foundation was launched at the University of Illinois in 1913. Today, there are more than 180, each with programs devoted to worship, religious instruction, social and training activities, and study groups. Methodist students constitute approximately 17 percent—or 215,014—of the USA's total college enrollment, according to a survey by the Board of Education.

Universities EAST- to WEST

A UNIVERSITY is defined as an institution concerned with nearly all fields of learning. There are eight Methodist-related schools classified as universities, and others—such as the University of the Pacific and the University of Chattanooga—are coming up fast. This does not mean, however, that most of our universities do not tend to specialize—some in postgraduate work or research in a particular field, while others stress the humanities, literature, philosophy or art. But all are concerned, primarily, with universal, or general knowledge.

In addition to its eight great universities in all parts of the country, Methodism is proud of others that were once related but for a variety of historical reasons no longer are directly church-connected. Among these are such distinguished schools as Vanderbilt at Nashville, Tenn., and Southern California at Los Angeles.



Methodism's dream came true in 1958 when American University, Washington, D.C., added a School of International Service. It is the only full-fledged university supported by the entire Methodist Church.



An inspiring sight on Boston University's campus is Marsh Chapel. The School of Theology, of which it is a part, was founded by Methodists in 1839. For many years, it was the only Methodist seminary.

Together

SUPPLEMENT ON

Methodist-Related SCHOOLS, COLLEGES, UNIVERSITIES, AND WESLEY FOUNDATIONS

THE guide which follows will prove to you—student, parent, minister, and school counselor—a rich source of information about educational institutions related to The Methodist Church. Not all your questions will be answered in these pages, but more important you will be led to ask the right questions for yourself.

What is to be found here? First of all, there is a list of institutions by type—universities, schools of theology, four-year colleges, two-year colleges, secondary and special schools. In each case, the location is given and the size of the community in which the school is to be found. There are advantages to being in a large city but advantages also in attending a college in a smaller community.

The listed accreditations will tell you whether or not the school is approved by the regional accrediting agency. The credits of an “approved” college or university are acceptable without condition by other undergraduate and graduate institutions. Some unaccredited schools are making rapid strides toward approval, but if you are considering one of these write to find out where credits are acceptable.

Tuition, fees, and room and board are subject to considerable variation from year to year and from one course to another. Be sure the figures are clarified for you before you register. Total costs do not, of course, include clothes, books, or incidentals. Every school has scholarships for those who can qualify, loan funds, and a number of on-campus jobs. It is better not to work during the first semester if this is possible. Remember the availability of the Methodist Student Loan Fund.

The enrollment in most institutions is gradually inching up. Yet you can tell pretty well from these figures how large the student body is. Some students do better in a large institution, others in a small one. Our ideas of the size of a “small” college have been changing over the years.

The nature of the institution is very important. Junior colleges offer both “terminal” courses—those that are completed at the end of two years—and courses leading

to upper-level work at a four-year college or university. Transferring to a four-year institution is not difficult at all if one's record is good. Some students prefer a men's or a women's college to a coeducational institution. Each type has its own advantages.

The size of the faculty is not by any means as important as its quality. Yet the number of faculty on a campus is interesting. The same may be said regarding the library. The quality of the collection is more important than the size. Thus some of the newer schools are likely to have relatively small book collections, but they may be very much up to date in the books they do have. In general, large endowments are necessary to strong colleges and universities, but again these do not tell the whole story. One Methodist four-year college recently received a single endowment gift of about two and one-half million dollars. So the figures change all the time. Endowments represent gifts of the past to your education.

Of course, statistics never begin to tell the whole story about a scholar or a college. For this reason it is best to visit the campus being considered, attend a class or two, talk to students and alumni, and try to find out what seems most important to administrative officers. Read the catalogue, too, but do not trust it too far.

Choosing a college is one of the most serious decisions a student ever makes, for it is certain to influence his entire future life. For this reason careful thought should be given to the advantages of attending an institution related to a church. The schools, colleges, and universities in the following guide are among the best of their kind. A strong church-related institution will offer a most promising environment for growth and development.

Should you select a public or private college or university, locate at once the Wesley Foundation on the campus. Here you will find an opportunity for the important added dimension to your education which can add significance to everything you do. In any case, pick your college with care.

UNIVERSITIES

	Location	Population	Type	Accreditation	Average Tuition
1. AMERICAN UNIVERSITY	Washington, D. C.	763,956	Coed	MS-U	\$ 980
2. BOSTON UNIVERSITY	Boston, Mass.	697,170	Coed	NE-U	1,150
3. DUKE UNIVERSITY	Durham, N. C.	78,302	Coed	S-U	850
4. EMORY UNIVERSITY	Atlanta, Ga.	487,455	Coed	S-U	900
5. NORTHWESTERN UNIVERSITY *	Evanston, Ill.	79,283	Coed	NC-U	960
6. SOUTHERN METHODIST UNIVERSITY	Dallas, Texas	800,000	Coed	S-U	650
7. SYRACUSE UNIVERSITY	Syracuse, N. Y.	216,038	Coed	MS-U	1,370
8. UNIVERSITY OF DENVER	Denver, Colo.	499,700	Coed	NC-U	900

SCHOOLS OF THEOLOGY †

1. BOSTON UNIVERSITY SCHOOL OF THEOLOGY	Boston, Mass.	697,170	Coed	T-U	\$1,000
2. DREW UNIVERSITY THE THEOLOGICAL SCHOOL	Madison, N. J.	15,122	Coed	T-U	475
3. DUKE UNIVERSITY THE DIVINITY SCHOOL	Durham, N. C.	78,302	Coed	T-U	850
4. EMORY UNIVERSITY CANDLER SCHOOL OF THEOLOGY	Atlanta, Ga.	487,455	Coed	T-U	600
5. GAMMON THEOLOGICAL SEMINARY ° (Interdenominational Theological Center)	Atlanta, Ga.	487,455	Coed	T-U	350
6. GARRETT THEOLOGICAL SEMINARY	Evanston, Ill.	79,283	Coed	T-U	300
7. ILIFF SCHOOL OF THEOLOGY	Denver, Colo.	499,700	Coed	T-U	255
8. METHODIST THEOLOGICAL SCHOOL IN OHIO	Delaware, Ohio	13,282	Coed	NY-P	300
9. PERKINS SCHOOL OF THEOLOGY SOUTHERN METHODIST UNIVERSITY	Dallas, Texas	800,000	Coed	T-U	500
10. SAINT PAUL SCHOOL OF THEOLOGY METHODIST	Kansas City, Mo.	475,539	Coed	NY-P	240
11. SOUTHERN CALIFORNIA SCHOOL OF THEOLOGY	Claremont, Calif.	12,633	Coed	T-U	800
12. WESLEY THEOLOGICAL SEMINARY	Washington, D. C.	763,956	Coed	T-U	400

SENIOR COLLEGES

1. ADRIAN COLLEGE	Adrian, Mich.	20,347	Coed	NC-U	\$ 680
2. ALASKA METHODIST UNIVERSITY	Anchorage, Alaska	82,833	Coed	NY-D	850
3. ALBION COLLEGE	Albion, Mich.	12,749	Coed	NC-U	920
4. ALLEGHENY COLLEGE	Meadville, Pa.	16,671	Coed	MS-U	1,250
5. ATHENS COLLEGE	Athens, Ala.	9,330	Coed	S-U	360
6. BAKER UNIVERSITY	Baldwin, Kansas	1,877	Coed	NC-U	600
7. BALDWIN-WALLACE COLLEGE	Berea, Ohio	16,592	Coed	NC-U	1,056
8. BENNETT COLLEGE °	Greensboro, N. C.	119,574	Women	S-U	500
9. BETHUNE-COOKMAN COLLEGE °	Daytona Beach, Fla.	37,395	Coed	S-U	300
10. BIRMINGHAM-SOUTHERN COLLEGE	Birmingham, Ala.	340,887	Coed	S-U	675
11. CALIFORNIA WESTERN UNIVERSITY	San Diego, Calif.	588,400	Coed	W-U	1,000
12. CENTENARY COLLEGE OF LOUISIANA	Shreveport, La.	164,372	Coed	S-U	500
13. CENTRAL METHODIST COLLEGE	Fayette, Mo.	3,294	Coed	NC-U	500

* Indicates school historically operated for Negroes.

† Financial aid through scholarships, grants in aid, work programs, and the like is available in all the Methodist theological schools. Inquiries concerning financial assistance should be addressed to the dean or president.

AMA American Medical Association.

MS Middle States Association of Colleges and Secondary Schools.

NC North Central Association of Colleges and Secondary Schools.

NE New England Association of Colleges and Secondary Schools.

N Northwest Association of Secondary and Higher Schools.

S Southern Association of Colleges and Secondary Schools.

T American Association of Theological Schools.

U University Senate of The Methodist Church.

W Western College Association.

D Not accredited but approved for training of ministers under Par. 323, Methodist Discipline, 1960 edition.

NY New schools not yet eligible for accreditation.

P Provisionally approved by the University Senate as meeting educational requirements for annual conference membership.

<i>Est. Fees</i>	<i>Average Room and Board</i>	<i>Est. Total Cost</i>	<i>Regular Enrollment</i>	<i>No. of Faculty</i>	<i>Volumes in Library</i>	<i>Endowment</i>	
\$ 30	\$710	\$1,720	4,437	441	187,000	\$ 2,212,769	1.
58	955	2,300	12,795	1,115	500,000	14,168,490	2.
150	750	2,150	5,842	828	1,500,000	51,152,688 ¹	3.
5	778-838	1,740-1,800	4,364	1,027	726,452 ²	37,646,604	4.
55	770	1,680-1,840	10,654	933	1,372,051	92,815,000	5.
85	740	1,475	5,461	385	531,540	13,045,363	6.
100	872	2,442	9,889	1,250	691,894	19,150,367	7.
10	810	1,720	5,139	285	375,000	4,978,827	8.

¹ Exclusive of The Duke Endowment.

² Includes professional school libraries.

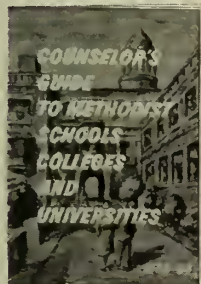
³ Last year's figures.

\$ 45	\$700	\$1,745	406	32	56,004	See Boston Univ.	1.
25	615	1,115	289	24		See Drew Univ.	2.
100	700	800	283	29	98,000 ¹	See Duke Univ.	3.
5	778-838	1,440-1,500	406	23	60,000 ²	See Emory Univ.	4.
34	540	924	105	21	35,000	\$ 1,226,320	5.
45	572	1,000	437	39	180,000	1,922,000	6.
25	850	1,810	122	12	58,300	1,100,000	7.
30	510	840	129	11	15,000	700,000	8.
120	560-606	980	301	38	75,119	5,092,264	9.
39	372-651	651-930	97	14	22,000	—	10.
22	850-900	1,300-1,500	141	19	64,189	41,090	11.
24	570	994	253	19	36,000	325,000	12.

¹ Plus 1,475,000 in University Library.

² Plus 509,000 in University Library.

\$ —	\$680	\$1,360	873	43	33,000	\$ 1,234,259	1.
—	950	1,800	160	26	12,500	525,000	2.
15	800	1,740	1,429	86	110,516	7,801,000	3.
—	700	1,950	1,270	92	145,634	5,486,000	4.
60	495	915	370	29	21,589	508,000	5.
36	620	1,256	645	44	89,000	2,242,235	6.
60	700	1,910	1,627	96	85,000	3,091,412	7.
59	415	974	552	47	40,698	1,794,085	8.
83	538	921	698	39	35,154	1,568,367	9.
—	660	1,335	1,037	73	90,000	4,331,218	10.
20	720	1,750	2,100	121	105,000	1,250,000	11.
—	610	1,110	1,027	69	59,022	4,746,711	12.
175	575	1,250	766	49	65,290	2,307,059	13.



FOR ALL WHO COUNSEL HIGH SCHOOL STUDENTS

Counselor's Guide to Methodist Schools, Colleges, and Universities

Significant contents:

• What to Look for in a College • To Parents Seeking Colleges • The Church College Has to Be Different! • The Nature of a University • Meeting the Cost

Single copy, 25 cents; copies in quantity, \$20 per 100.

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P.O. BOX 871, Nashville 2, Tennessee

	Location	Population	Type	Accredita- tion	Average Tuition
14. CLAFLIN COLLEGE °	Orangeburg, S. C.	13,852	Coed	S-U	\$ 270
15. CLARK COLLEGE °	Atlanta, Ga.	487,455	Coed	S-U	425
16. COLUMBIA COLLEGE	Columbia, S. C.	97,433	Women	S-U	500
17. CORNELL COLLEGE	Mount Vernon, Iowa	2,593	Coed	NC-U	1,100
18. DAKOTA WESLEYAN UNIVERSITY	Mitchell, S. D.	12,555	Coed	NC-U	540
19. DEPAUW UNIVERSITY	Greencastle, Ind.	8,506	Coed	NC-U	1,100
20. DICKINSON COLLEGE	Carlisle, Pa.	16,623	Coed	MS-U	1,150
21. DILLARD UNIVERSITY °	New Orleans, La.	627,525	Coed	S-U	500
22. DREW UNIVERSITY	Madison, N. J.	15,122	Coed	MS-U	1,000
23. EMORY AND HENRY COLLEGE	Emory, Va.	300	Coed	S-U	550
24. EVANSVILLE COLLEGE	Evansville, Ind.	141,543	Coed	NC-U	600
25. FLORIDA SOUTHERN COLLEGE	Lakeland, Fla.	41,350	Coed	S-U	750
26. GREENSBORO COLLEGE	Greensboro, N. C.	119,574	Coed	S-U	570
27. HAMLINE UNIVERSITY	St. Paul, Minn.	313,411	Coed	NC-U	900
28. HENDRIX COLLEGE	Conway, Ark.	12,500	Coed	NC-U	520
29. HIGH POINT COLLEGE	High Point, N. C.	62,063	Coed	S-U	400
30. HUNTINGDON COLLEGE	Montgomery, Ala.	134,393	Coed	S-U	500
31. HUSTON-TILLOTSON COLLEGE °	Austin, Texas	188,545	Coed	S-U	300
32. ILLINOIS WESLEYAN UNIVERSITY	Bloomington, Ill.	36,271	Coed	NC-U	975
33. IOWA WESLEYAN COLLEGE	Mount Pleasant, Iowa	7,339	Coed	NC-U	750
34. KANSAS WESLEYAN UNIVERSITY	Salina, Kansas	43,202	Coed	NC-U	650
35. KENTUCKY WESLEYAN COLLEGE	Owensboro, Ky.	42,471	Coed	S-U	640
36. LAGRANGE COLLEGE	LaGrange, Ga.	23,632	Coed	S-U	525
37. LAMBUTH COLLEGE	Jackson, Tenn.	34,376	Coed	S-U	350
38. LAWRENCE COLLEGE	Appleton, Wis.	48,411	Coed	NC-U	1,375
39. LYCOMING COLLEGE	Williamsport, Pa.	41,967	Coed	MS-U	1,000
40. MACMURRAY COLLEGE	Jacksonville, Ill.	24,030	Coed	NC-U	1,200
41. MCKENDREE COLLEGE	Lebanon, Ill.	2,863	Coed	D	550
42. McMURRY COLLEGE	Abilene, Texas	90,368	Coed	S-U	390
43. METHODIST COLLEGE	Fayetteville, N. C.	47,106	Coed	NY-D	400
44. MILLSAPS COLLEGE	Jackson, Miss.	144,422	Coed	S-U	300
45. MORNINGSIDE COLLEGE	Sioux City, Iowa	89,159	Coed	NC-U	680
46. MOUNT UNION COLLEGE	Alliance, Ohio	28,362	Coed	NC-U	1,000
47. NATIONAL COLLEGE	Kansas City, Mo.	475,539	Coed	D	450
48. NEBRASKA WESLEYAN UNIVERSITY	Lincoln, Neb.	128,521	Coed	NC-U	600
49. NORTH CAROLINA WESLEYAN COLLEGE	Rocky Mount, N. C.	32,147	Coed	NY-D	495
50. OHIO NORTHERN UNIVERSITY	Ada, Ohio	3,918	Coed	NC-U	760
51. OHIO WESLEYAN UNIVERSITY	Delaware, Ohio	13,282	Coed	NC-U	1,150
52. OKLAHOMA CITY UNIVERSITY	Oklahoma City, Okla.	324,253	Coed	NC-U	400
53. PAINE COLLEGE °	Augusta, Ga.	70,626	Coed	S-U	400
54. PFEIFFER COLLEGE	Misenheimer, N. C.	850	Coed	S-U	500
55. PHILANDER SMITH COLLEGE °	Little Rock, Ark.	107,813	Coed	NC-U	470
56. RANDOLPH-MACON COLLEGE	Ashland, Va.	2,773	Men	S-U	480
57. RANDOLPH-MACON WOMAN'S COLLEGE	Lynchburg, Va.	54,790	Women	S-U	1,400
58. ROCKY MOUNTAIN COLLEGE	Billings, Mont.	52,851	Coed	N-U	500
59. RUST COLLEGE °	Holly Springs, Miss.	5,621	Coed	D	215
60. SCARRITT COLLEGE FOR CHRISTIAN WORKERS	Nashville, Tenn.	250,887	Coed	S-U	600
61. SIMPSON COLLEGE	Indianola, Iowa	7,062	Coed	NC-U	800
62. SOUTHWESTERN COLLEGE	Winfield, Kansas	12,000	Coed	NC-U	686
63. SOUTHWESTERN UNIVERSITY	Georgetown, Texas	5,218	Coed	S-U	450
64. TENNESSEE WESLEYAN COLLEGE	Athens, Tenn.	12,103	Coed	S-U	575
65. TEXAS WESLEYAN COLLEGE	Fort Worth, Texas	356,268	Coed	S-U	500
66. UNION COLLEGE	Barbourville, Ky.	2,926	Coed	S-U	500
67. UNIVERSITY OF CHATTANOOGA	Chattanooga, Tenn.	130,009	Coed	S-U	600
68. UNIVERSITY OF PUGET SOUND	Tacoma, Wash.	147,979	Coed	N-U	750
69. UNIVERSITY OF THE PACIFIC	Stockton, Calif.	86,321	Coed	W-U	1,000
70. WESLEYAN COLLEGE	Macon, Ga.	69,764	Women	S-U	600
71. WEST VIRGINIA WESLEYAN COLLEGE	Buckhannon, W. Va.	6,386	Coed	NC-U	750
72. WESTERN MARYLAND COLLEGE	Westminster, Md.	6,123	Coed	MS-U	900
73. WESTMINSTER COLLEGE	Salt Lake City, Utah	189,454	Coed	N-U	710
74. WILEY COLLEGE °	Marshall, Texas	23,846	Coed	S-U	350
75. WILLAMETTE UNIVERSITY	Salem, Oregon	49,142	Coed	N-U	760
76. WOFFORD COLLEGE	Spartanburg, S. C.	44,352	Men	S-U	—

Vermont Church Helps Migrant Orchard Workers

Thanks to active crusading on the part of South Shaftsbury (Vt.) Methodists, the migrant workers in that area are looking forward to a brighter day.

The Commission on Christian Social Concerns did not have to look far for an active job to do as members realized that the orchard workers were enduring conditions which were "morally, physically and spiritually deplorable."

After an inspection tour, contracts were made with orchard owners and workers and more than 200 persons filled a school auditorium to view a film, *Harvest of Shame*, and hear a panel discussion of the problem by the states attorney, a town health officer and an orchard owner.

The result? The commission sent a questionnaire to interested groups and individuals throughout the area and, with the guidance of the states attorney, prepared legislation which will improve working conditions and provide decent housing for migrants.

The Commission also sponsored the showing of the film, *Operation Abolition*, which alleges to show Communist influence upon California students. An evaluation of the film was given by State Committeeman Clifford Harwood and Irving Finman, an author and educator.

Because of its controversial nature, state troopers were posted at the hall to prevent a disturbance.

According to District Superintendent Lawrence Larrowe, the joint reason for the crusading achievements of this commission is the tireless dedication of Mrs. Emma Hoyt, chairman, who is a mill foreman, combined with the zeal of the Rev. Angus MacDonald, supply pastor for the last six years.

Carr Family Chosen

The Alton Carr family of West Burke (Vt.), has been chosen to represent the Burlington District of the Troy Conference in a nation-wide search for the 1962 Methodist Family-of-the-Year.

The chosen family will be featured in the November, 1962 issue of *TOGETHER* magazine and will be presented to the fourth National Methodist Conference on Family Life in Chicago (Ill.), October 19-21 as guests of *TOGETHER*.

They have six children: Carolyn, 17; Althea, 15; John, 10; Alton, Jr., 9; Wayne, 8; and Paul, 3—all participating in the church or church-school program.

Area Emphasizes Education Programs

Heads Association

The Rev. Vernon Stutzman, director of the Methodist Hospital of Brooklyn, was elected president of the Greater New York Hospital Association. He has served the organization as a member of the Board of Governors and as vice-president.



Mr. Stutzman

He was assistant director of The Jewish Hospital of Brooklyn before becoming director of the Methodist Hospital in 1953.

Installation ceremonies were conducted at a banquet at the Waldorf Astoria Hotel.

District Report Gains

Results from the United Evangelistic Mission are beginning to arrive as this issue of the Area News goes to press and, so far, with eight districts tabulating incomplete reports, 4,090 persons have been received.

The Poughkeepsie District reports 364; Brooklyn South, 817; Newburgh, 293; Albany, 577; Burlington, 244; Troy, 466; New York (NYE), 634; New Haven, 695.



Cardboard, tin cans, thread spools and wooden dowels went into space capsule used by young "John Glenns" at Centenary College Nursery School when they talked of space flights on college radio station.

Supports Four Colleges, a Nursing School and Wesley Foundations

Each of the New York Area's four Annual Conferences lays special emphasis each year on the raising of funds to support The Methodist Church's program for Christian Higher Education. What follows is a brief resume of the work undertaken in the Area.

New York Conference

The New York Conference faces the challenge of providing a Christian Higher Education program in Metropolitan New York where there are over 200,000 college students.

From a goal of \$1 per member for Methodist colleges and 30 cents per member for student work, and through the Commission on World Service and Finance, the Board of Education has a 1963 budget of \$10,000 for student work at Columbia, Cornell, New Paltz, Syracuse, Hunter, City College of New York, New York University and Delhi. It is also assisting Drew, Syracuse, Clark and several colleges with a predominately Negro enrollment.

Newark Conference

During the last five years Newark Conference has raised over \$100,000 for Methodist colleges and campus ministry. Efforts are continuing through the Conference "Faith in Action" program.

It is currently supporting Drew University, Centenary College for Women, Morristown College in Tennessee, and a campus ministry on a growing number of non-Methodist campuses in New Jersey.

Troy Conference

A budget of \$37,100 is recommended to the Troy Conference for higher education and student work in 1963, continuing a steady increase over the last quadrennium.

Protestant chaplains are supported at R.P.I., Russell Sage, Hudson Valley Community College, State Colleges of Education, Skidmore, Paul Smiths and the University of Vermont.

Methodist work is supported at Teachers' Colleges in Plattsburgh, Middlebury and Lyndonville. The budget also aids Methodist Student Movements and Student Christian Movements in New England and New York.

(Continued on page A-3)



Participating in the dedication of the Summerfield Church, Bridgeport (Conn.) after a \$90,000 restoration project were from left, the Rev. James H. Hood, pastor; District Superintendent E. Leslie Wood, Program Chairman Bruce Taylor.

New Horizons . . .

Ground has been broken in Wallingford (Conn.) for a \$129,000 church on a five-acre site a mile and a half from the present location.

The Teabo (N.J.) Church has completed \$9,000 worth of repairs to the basement and foundation including installation of a new heating system.

The New Jersey State Highway Department is taking over the Parsippany Church for the construction of a highway. A new church will be built.

Shelton (N.J.) Methodists plan to move out of town to a six-acre site. A new congregation is in prospect in the Huntington section.

Simpson Church, Perth Amboy (N.J.) has broken ground for an education center.

The \$230,000 Fellowship Hall in Westfield (N.J.) was consecrated by Bishop Wicke.

The Builders' Club of the New Haven District Mission Society is helping Bloomfield (Conn.) Methodists plan a new church on a six-acre site.

The Mt. Hope (N.J.) Church has a new heating system and has installed a new floor in the social hall.

A new parsonage will be constructed in Latham (N.Y.).

East Berlin (Conn.) members have dedicated their rebuilt sanctuary and have purchased adjacent land for future expansion.

City Work Grows

The New York City Society invested \$196,517 in city projects last year, a total of \$24,000 more than the preceding year, according to the report presented by Executive Secretary Henry C. Whyman at the annual meeting.

Mortgages totaling \$36,500 were liquidated on St. Luke's Church, New Rochelle (N.Y.) and East Calvary Church in New York City.

Benjamin A. Matthews was re-elected president of the society and the following persons were added to the executive com-

mittee; the Rev. Harold A. Bosley, Kenneth B. Low, John C. Russell, and Sven E. Stromberg.

Trustees named for the class of 1965 were Charles E. Gillespie, George B. Humphrey, Jr., Robert H. Snyder, and Wilson P. Tanner.

Easter Greetings Voiced

Unique Easter greetings went from members of First Church, Springfield (Vt.) to their missionary family in Brussels, Belgium.

The Rev. Orrin Ireson, the junior and senior choirs, the chairman of the commission on missions and others participated in a tape recording which included prayers, messages, and music.

Good-by to 15 Churches

A "farewell" banquet marking the transfer of 15 churches from the Troy and New York Conferences to the New England Conference was held at the North Adams (Mass.) Church.

A reception for representatives of the churches was held by Bishop and Mrs. Wicke and Bishop and Mrs. Mathews of the Boston Area.

The transfer of the churches was approved at the Troy Conference in May, 1960. They are Adams, Alford, Ashley Falls, Cheshire, Dalton, Great Barrington, Housatonic, Lee, Lenoxdale, First, and Trinity in North Adams, Pittsfield, and Williamstown, Mass.; Sheffield and Stamford, Vt.

For Someone Else

If turn-about is fair play, the Westfield (N.J.) Church is demonstrating it in an unusually generous fashion.

The Official Board voted to use 10 percent of its capital funds to help someone else start another church "just as someone started our church."

The fund will amount to about \$12,000 over a three-year period.



Publicity Photographers

Campaign for \$115,000 is launched by the Brooklyn Division of the Protestant Council of the City of New York by Chairman Frederick L. Kopf, Jr., left, and the Rev. Richard L. Francis, executive secretary, a member of the NYE Conference.

The Short Circuit

A testimonial supper at Memorial Church, Albertson honored Mrs. Florence Trites who served the church for 70 years. She was organist for 65 years and treasurer for 10 years.

Bishop Wicke has been elected member of the Broadcasting and Communications Commission of the NCC.

The Rev. Norman A. Hall (N.Y.) is one of 58 U. S. ministers who will participate in a preaching mission in England May 17.

Teaneck (N.J.) Methodists honored Dr. Joseph M. Blessing and his wife on their 40th wedding anniversary. Among the 200 persons who attended the reception were 23 "Blessings," former parishioners, the mayor and municipal officials, visiting clergymen. One of the gifts was from the Sisters of the Holy Name Hospital where Dr. Blessing was a patient last year.

A large sign on the site of the new church in Pleasantville (N.Y.) proclaims that it is being built "to meet the demand for Christian Education, Worship, Fellowship, and Community Service."

Christopher Fry's "Boy With a Cart" was presented in the round by the youth groups at Asbury Church, Crestwood.

Feature of a Brotherhood Week pulpit exchange in South Norwalk (Conn.) was a parade of the congregations of Grace Baptist Church and First Methodist Church. The Rev. Burdette S. Clark and the Rev. R. H. Wood paused as they passed en route to shake hands.

A surprise for the New York City Society turned up in the collection plate at the Hicksville (N.Y.) Church. Mrs. Andrew Jagger, a tither, placed \$90 in the plate over and above her pledge stipulating that \$30 of it go to Dr. Henry Whyman for city work.

Speaking of Hicksville, its basketball team was soundly trounced by the team from Janes Church, Brooklyn (N.Y.) and then found out why. The Janes coach is Ed Culvert, formerly a substitute with the Harlem Globe Trotters.

A new church school has been organized in Derby (Conn.) with an average attendance of 50.

Edward Duncan of Hartford (Conn.) has left a position as a heating and air-conditioning engineer to become pastor of East Pearl Street Church in New Haven. He will attend Yale Divinity School next fall. Duncan is married and the father of three children.

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Second-class postage has been paid in Nashville, Tenn.



Paterson Evening News Photo

1 - Rev. D. A. Lanning, Mountain View, N.J., is congratulated by Northern Dist. Supt. Forest Fuess upon his re-election as Passaic Valley Methodist Church Parish president in the presence of other parish officers and members in Paterson recently.



Lazzari Photo

New Allen Electronic organ is dedicated at Trinity Church, Montpelier, Vt., in the presence of (l. to r.): the Rev. Jasper A. Steele, pastor; the Rev. Clarence Hoch, former pastor; and the Rev. E. N. Haley, superintendent of the Burlington District.

Trains City Leaders

New member of the staff of the New York City Society and the Brooklyn-Long Island Church Society is Miss Mary Lou Blackwood, who is training leaders to work in urban churches.

Miss Blackwood is assigned to churches by the societies to help ministers train laymen for positions of leadership as they strive to serve the community. She is a native of Columbus, Ohio, and graduate of DePauw University.

Gives to Mission Projects

Seven mission projects will benefit from the will of the late Edith P. Rife of the Ridgewood (N.J.) church.

The Rev. Ashton A. Almand, left, treasurer of the Division of World Missions, is shown in the picture below receiving a check for \$11,150 from Mrs. J. H. Ramsey, chairman of the Commission on Missions. Also shown, center, are the Rev. Karl Quimby, former missions executive; and the Rev. Walter J. Leppert, missions executive and member of the Ridgewood Church.

Mrs. Rife left similar amounts to the church for local use and for national missions.



Receiving \$11,150 missions bequest from estate of Edith P. Rife, Ridgewood, N.J.

Drew's News



- Gretchen Zimmerman, Jackson Heights (N.Y.) and Robert Warwick, Livingston (N.J.) have been provisionally accepted by the United States Peace Corps. Mr. Warwick received his college degree in June, 1961, and Miss Zimmerman is a senior.
- Three Drew professors spoke at a series of Sunday meetings at the Madison Church on *Communism and Christianity*. Dr. Will Herberg spoke on *The Theology of Marxism*, Julius Mastro on *Communist Party in America*, and Dr. Robert Smith on *Constitutional Aspects*. The film, *Operation Abolition*, was shown.
- Dr. Paul C. Obler, assistant professor of English, has resigned to teach at Orange County State College in Fullerton, Calif., beginning next September.
- Drew was host to the New Jersey State Conference of the American Association of University Professors.
- Madame Indira Gandhi, India's First Lady, spoke at the university April 26.
- Dr. James F. Ross, assistant professor of Old Testament, is one of four contributors to *Basic Sources of the Judaeo-Christian Tradition* published by Prentice-Hall, Inc.

Centenary Notes

Fifth Centenary European Study Tour, scheduled for June 12-July 16, 1962, will offer a five-week journey through Holland, Germany, Switzerland, Italy, France, and England. The Centenary Singers, assisted by other Centenary students, will give four concerts in Stuttgart, Zurich, Paris, and London.

Roberta Fleming Roesch, class of 1939, and King Features Syndicate columnist, addressed the assembly on *Human Interest in Newspaper Work*.

For the first time Centenary has an intercollegiate swimming team. It has met Temple University, Swathmore College, Queen's College, and St. John University.

Celebrates 100th Birthday

Mrs. Laura Stott, an eight-year resident of the Methodist Church Home in West Haven (Conn.) celebrated her 100th birthday on March 16.

Highlight of the party was a personal message from President Kennedy.

In Memoriam

New York East Conference
Urban H. Layton, St. Petersburg,
Fla., June 2, 1961

AREA EMPHASIZES EDUCATION

(Continued from page A-1)

New York East Conference

Money for church-related colleges comes through "high priority askings," for student work, on apportionment in the New York East Conference.

Through March 31, of this year the committee has received over \$37,200 for colleges.

Money for colleges is distributed as fol-

lows: 70 percent to Drew and 30 percent to colleges with predominately Negro enrollment. Eleven student work programs are supported and new ones are developing.

Drew University

Drew University owes its origin to Methodism. Daniel Drew founded the university as a monument to 100 years of Methodism in America. Today it has three divisions, the College of Liberal Arts, the Theological School and the Graduate School. Over 3,000 men and women serving The Methodist Church in various vocations have been trained at Drew.

Centenary College for Women

Centenary College was founded by the Newark Annual Conference in 1867 to commemorate 100 years of American Methodism.

In addition to Methodists, there are almost 20 Protestant denominations represented today, as well as Roman Catholics, Greek Orthodox, and Jewish adherents.

The religious program is carried on by an integrated group known as The Guild which includes the whole student body and is controlled by a committee appointed by the students.

Vermont College

One hundred twenty-eight years ago a New Hampshire Conference committee established the school at Newbury, Vt. It was the first school of theology of the Methodist Church in America, and was to become in 1865 The Vermont Conference Seminary and Female College at Montpelier.

Although now independently operated, it maintains close relationship with the Troy Annual Conference.

Green Mountain College

Green Mountain College was founded by the Troy Conference in 1834. Its denominational genesis and history, and its present relationship to The Methodist Church, help to create both a presence and a program.

"Presence" implies the whole range of taken-for-granted values upon which Christians draw. The college takes religion seriously; it makes time and place for it, and gives the weight of campus support to its encouragement.

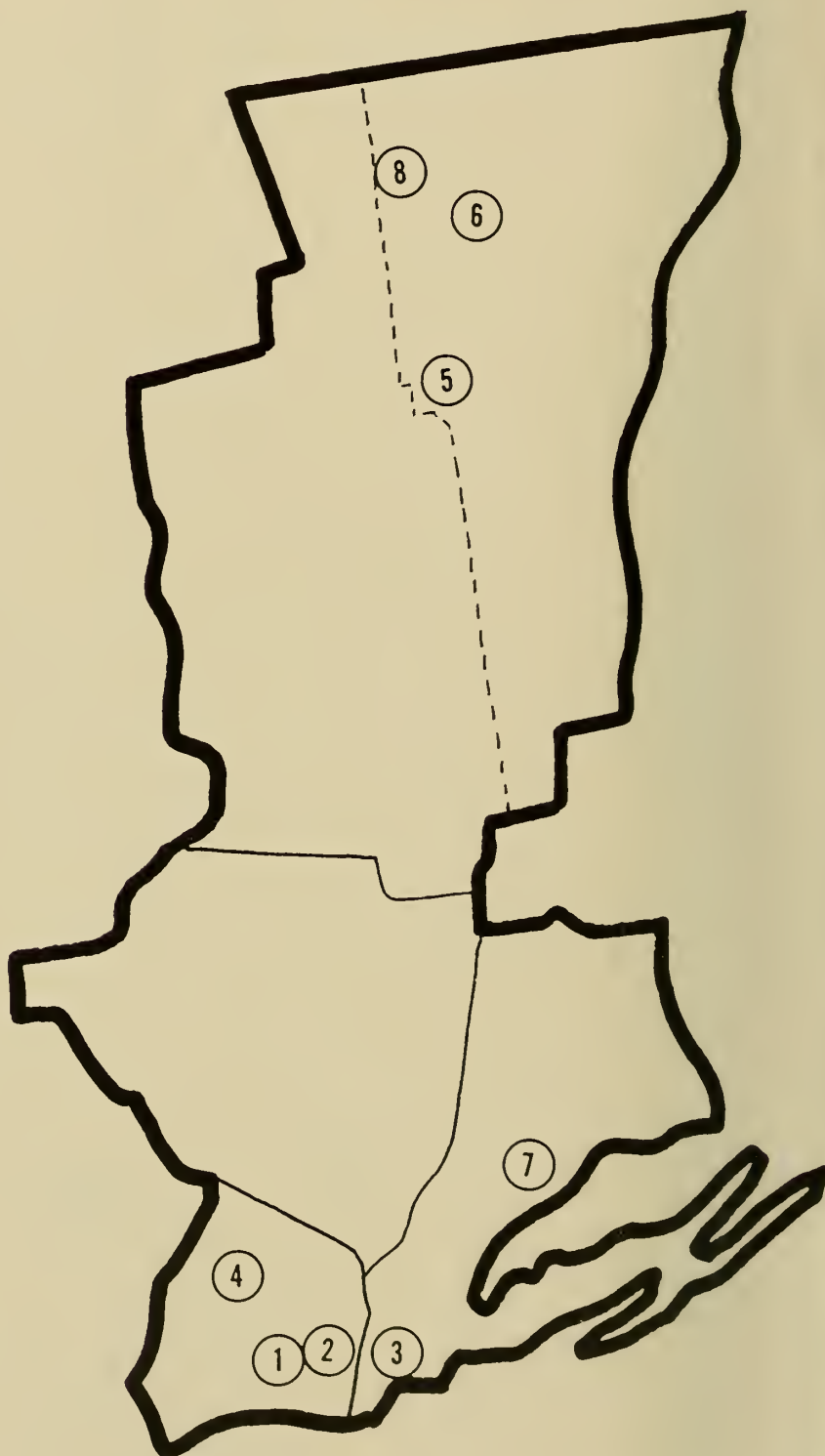
Methodist Hospital of Brooklyn

Methodist Hospital of Brooklyn, Mother Hospital of Methodism, served 70,000 patients last year—emphasizing the healing of the "whole person." Its teaching program involves 150 student nurses, 40 interns and residents, courses in clinical pastoral training, as well as teaching in many other fields of professional and managerial skills.

One million dollars has been spent annually for the last eight years, and future plans call for an \$8 million pavilion for the chronically ill and aged, a residence for the aged, enlarged nursing school facilities, and a Medical Arts building.

NEW YORK AREA

Methodist Schools and Wesley Foundations



Coming under the Christian higher education program in the New York Area are five Methodist-related schools and a Methodist hospital nursing school. Sites of the church's educational work are shown above: (1) and (2) Drew University and Drew University Theological School, Madison;

son; (3) Methodist Hospital of Brooklyn Nursing School; (4) Centenary College for Women, Hackettstown, N.J.; (5) Green Mountain College, Poughkeepsie, N.Y.; (6) Vermont College, Montpelier; (7) and (8) Wesley Foundations Yale University, New Haven, Conn., U. of Vermont, Burlington.

<i>Est. Fees</i>	<i>Average Room and Board</i>	<i>Est. Total Cost</i>	<i>Regular Enrollment</i>	<i>No. of Faculty</i>	<i>Volumes in Library</i>	<i>Endowment</i>	
\$ 88	\$ 413	\$ 771	393	32	18,420	\$ 472,239	14.
102	539	1,056	799	60	17,387	1,553,443	15.
228	600	1,328	641	45	35,000	1,100,000	16.
130	770	2,000	725	64	98,900	4,146,000	17.
38	490	1,053	528	25	20,000	1,007,809	18.
150	820	2,070	2,280	179	302,682	11,497,543	19.
75	800	2,125	1,100	111	117,000	3,571,000	20.
—	500	1,000	930	61	54,596	2,538,808	21.
75	775	1,850	942	70	260,000	12,068,517	22.
186	580	1,316	839	51	57,393	1,465,306	23.
38	636	1,274	2,390	110	57,000	1,008,281	24.
100	632	1,482	1,886	115	81,362	1,535,231	25.
70	500	1,140	535	39	36,500	1,190,000	26.
—	730	1,705	1,007	85	85,000	6,348,468	27.
36	560	1,116	623	40	57,255	5,133,395	28.
135	510	1,062	1,050	53	46,000	1,089,455	29.
20	600	1,120	735	51	54,571	2,026,642	30.
97	378	775	434	32	30,781	173,360	31.
25	760	1,760	1,205	82	65,000	2,747,056	32.
90	690	1,530	665	40	29,000	896,814	33.
—	650	1,300	397	33	35,300	680,000	34.
34	300	1,274	496	30	34,410	572,912	35.
—	675	1,200	500	36	26,000	3,132,265	36.
50	525	975	600	34	25,000	1,408,878	37.
—	725	2,100	1,020	94	112,000	5,778,174	38.
50	850	1,900	1,035	75	53,000	1,200,000	39.
100	800	2,100	903	58	73,676	5,168,136	40.
—	600	1,150	388	24	17,049	422,491	41.
60	495-585	945-1,035	1,162	49	45,819	1,423,768	42.
100	650	1,150	229	17	6,800	28,500	43.
210	525	1,027	874	69	38,000	2,465,446	44.
120	630	1,430	1,142	63	57,067	1,423,278	45.
—	715	1,715	927	54	105,288	2,400,000	46.
69	650	1,169	190	15	31,212	544,903	47.
—	600	1,200	1,064	65	52,902	1,867,575	48.
50	630	1,175	204	16	17,500	25,070	49.
105	784	1,649	1,551	103	68,000	1,931,863	50.
—	800	1,950	2,100	142	285,000	8,231,000	51.
50	600	1,050	3,779	102	87,045	1,001,661	52.
60	423	950	427	30	33,070	338,756	53.
137	611	1,248	884	60	45,000	1,411,000	54.
20-60	504	994-1,034	515	46	36,020	512,470	55.
370	580	1,480	665	54	52,310	2,277,123	56.
32	1,000	2,432	691	75	92,395	2,535,950	57.
78	630	1,208	320	23	29,000	760,715	58.
53	356	624	707	23	15,000	211,341	59.
92	600	1,361	164	17	11,522 ¹	1,140,650	60.
100	700	1,600	764	46	53,000	1,850,000	61.
—	610	1,296	660	42	41,301	1,850,000	62.
175	705	1,330	691	54	61,392	5,415,880	63.
—	575	1,150	528	45	28,674	473,599	64.
7	585	1,092	850	52	40,000	1,854,266	65.
—	600	1,100	645	51	30,600	1,015,840	66.
2-15	590	1,200	1,353	92	75,000	3,356,916	67.
60	650	1,460	1,664	91	95,000	3,136,341	68.
50	825	1,875	1,804	151	90,000	1,418,030	69.
40	775	1,415	493	49	56,663	2,631,337	70.
—	740	1,500	1,200	70	52,200	1,263,036	71.
175	750	1,825	726	66	58,938	1,955,738	72.
—	725	1,435	477	45	22,000	500,000	73.
98	495	943	445	52	24,462	832,977	74.
112	730	1,800	1,307	100	66,234	4,150,000	75.
—	—	1,400	706	44	67,000	1,565,392	76.

¹ Plus Joint University Library, 785,282.

JUNIOR COLLEGES

	Location	Population	Type	Accredita- tion	Average Tuition
1. ANDREW COLLEGE	Cuthbert, Ga.	4,300	Coed	S-U	\$ 270
2. BREVARD COLLEGE	Brevard, N. C.	4,857	Coed	S-U	300
3. CENTENARY COLLEGE FOR WOMEN	Hackettstown, N. J.	5,276	Women	MS-U	—
4. EMORY-AT-OXFORD	Oxford, Ga.	1,047	Coed	S-U	675
5. FERRUM JUNIOR COLLEGE	Ferrum, Va.	400	Coed	S-U	300
6. GREEN MOUNTAIN COLLEGE	Poultney, Vt.	1,810	Women	NE-U	—
7. HIWASSEE COLLEGE	Madisonville, Tenn.	1,812	Coed	S-U	408
8. KENDALL COLLEGE	Evanston, Ill.	79,283	Coed	NC-U	630
9. LINDSEY WILSON COLLEGE	Columbia, Ky.	2,255	Coed	S-U	350
10. LON MORRIS COLLEGE	Jacksonville, Texas	9,590	Coed	S-U	245
11. LOUISBURG COLLEGE	Louisburg, N. C.	2,862	Coed	S-U	350
12. MARTIN COLLEGE	Pulaski, Tenn.	6,616	Coed	S-U	300
13. MORRISTOWN COLLEGE ^o	Morristown, Tenn.	21,267	Coed	S-U	208
14. REINHARDT COLLEGE	Waleska, Ga.	479	Coed	S-U	300
15. SNEAD COLLEGE	Boaz, Ala.	4,654	Coed	S-U	345
16. SPARTANBURG JUNIOR COLLEGE	Spartanburg, S. C.	44,352	Coed	S-U	355
17. SUE BENNETT COLLEGE	London, Ky.	4,035	Coed	S-U	224
18. VERMONT COLLEGE	Montpelier, Vt.	8,782	Women	NE-U	1,225
19. WESLEY COLLEGE	Dover, Del.	7,250	Coed	MS-U	700
20. WOOD JUNIOR COLLEGE	Mathiston, Miss.	600	Coed	S-U	160
21. YOUNG HARRIS COLLEGE	Young Harris, Ga.	743	Coed	S-U	270

OTHER SCHOOLS

1. MEHARRY MEDICAL COLLEGE ^o	Nashville, Tennessee	250,887	Coed	AMA-U	Den. \$725 Med. 800
2. PORT ARTHUR COLLEGE	Port Arthur, Texas	66,676	Coed	—	400
3. SAGER-BROWN HOME AND GODMAN SCHOOL ^{o 2}	Baldwin, La.	1,548	Coed	—	36
4. WESLEY COLLEGE ¹	Grand Forks, N. Dak.	34,451	Coed	D	—

¹ Use public library across the street.

² Elementary school.

³ Room only.

⁴ Affiliated with the University of North Dakota.

SECONDARY SCHOOLS

1. ALLEN HIGH SCHOOL ^o	Asheville, N. C.	60,192	Women	S	\$ —
2. BOYLAN-HAVEN-MATHER ACADEMY ^o	Camden, S. C.	6,842	Coed	—	90
3. GEORGE O. ROBINSON SCHOOL	San Juan, Puerto Rico	357,205	Coed	MS-U	270-320
4. HARWOOD GIRLS' SCHOOL	Albuquerque, N. Mex.	230,000	Women	—	90
5. HOLDING INSTITUTE	Laredo, Texas	60,678	Coed	—	90
6. KENTS HILL SCHOOL	Kents Hill, Me.	180	Coed	NE-U	2,000 ¹
7. LYDIA PATTERSON INSTITUTE	El Paso, Texas	276,687	Coed	—	90-100
8. NAVAJO METHODIST MISSION SCHOOL	Farmington, N. Mex.	23,786	Coed	—	125
9. PENNINGTON SCHOOL	Pennington, N. J.	2,063	Men	MS-U	2,100
10. RANDOLPH-MACON ACADEMY	Front Royal, Va.	7,949	Men	S-U	813
11. TILTON SCHOOL	Tilton, N. H.	1,129	Men	NE-U	2,200
12. VASHTI SCHOOL	Thomasville, Ga.	18,246	Women	—	90
13. WILBRAHAM ACADEMY	Wilbraham, Mass.	1,500	Men	NE-U	2,100
14. WYOMING SEMINARY	Kingston, Pa.	20,261	Coed	MS-U	825

¹ Includes board and room.

² Includes \$250 for uniform.

<i>Est. Fees</i>	<i>Average Room and Board</i>	<i>Est. Total Cost</i>	<i>Regular Enrollment</i>	<i>No. of Faculty</i>	<i>Volumes in Library</i>	<i>Endowment</i>	
\$ 30	\$595	\$ 895	244	18	9,200	\$ 179,405	1.
65	450	815	407	27	16,645	573,772	2.
—	—	2,600	600	58	23,500	375,001	3.
5	555	1,295	386	22	8,500	See Emory Univ.	4.
100	450	850	507	22	8,500	242,000	5.
—	—	2,450	522	34	18,500	128,304	6.
—	420	828	333	21	13,000	215,791	7.
100	750	1,480	303	16	8,651	195,000	8.
30	500	880	258	13	11,300	54,642	9.
27	495	767	319	18	14,287	468,597	10.
60	455	865	493	30	15,000	200,000	11.
30	480	810	240	18	6,600	807,821	12.
46	345	599	164	11	8,095	133,753	13.
60	518	878	287	16	6,709	383,674	14.
15	390	760	361	20	10,505	168,532	15.
45	350	780	335	17	9,804	20,000	16.
50	432	710	276	19	15,927	—	17.
—	875	2,100	401	30	12,000	189,477	18.
260	650	1,610	352	28	10,000	125,000	19.
35	381	576	135	13	10,000	165,600	20.
50	430	750	538	24	19,212	453,337	21.

\$155	\$660	\$2,025	413	19	16,123	\$ 6,974,977	1.
70	660	2,165		67			
70	720	1,190	350	11	— ¹	23,728	2.
							3.
35	200	271	143	14	500	500	
—	176 ³	—	389	2	2,000	246,471	4.

\$ —	\$ —	\$ —	161	15	1,692	\$ —	1.
							2.
8	360	458	220	22	3,500	—	3.
20	—	—	396	24	5,000	—	
							4.
10	360	460	109	12	3,200	—	
51	360	501	175	10	2,000	—	5.
250	—	2,250-2,500	220	24	6,000	400,000	6.
20	270-300	380-420	750	21	1,500	—	7.
							8.
—	—	550	232	16	2,250	—	
150	—	2,250	213	27	5,000	1,800,000	9.
359 ²	578	1,790	332	24	5,873	9,544	10.
—	200	2,400	206	25	10,000	500,000	11.
20	315	425	116	24	3,675	—	12.
250	—	2,350	285	36	8,500	525,000	13.
—	1,155	1,980	493	48	10,000	1,850,000	14.

Wesley Foundations

A Wesley Foundation is "the organized educational ministry through which The Methodist Church makes a unified approach to the tax-supported or independent college or university." (*Discipline*, Par. 1366) Standard Wesley Foundations meet minimum requirements in the following areas: organization, personnel, facilities, program, relationships and finance. They are located at the educational centers here listed.

ALABAMA

Auburn University
Auburn, Alabama
*Florence State College
Florence, Alabama
University of Alabama
Tuscaloosa, Alabama

ARIZONA

Arizona State University
Tempe, Arizona
University of Arizona
Tucson, Arizona

ARKANSAS

*Arkansas State Teachers College
Conway, Arkansas
University of Arkansas
Fayetteville, Arkansas
*Arkansas Polytechnic College
Russellville, Arkansas

CALIFORNIA

University of California
Berkeley, California
University of California
Los Angeles, California
University of Southern California
Los Angeles, California
Stanford University
Palo Alto, California
University of California
Riverside, California
University of California
Santa Barbara, California
San Diego State College
San Diego, California
San Jose State College
San Jose, California
*California State Polytechnic College
San Luis Obispo, California

COLORADO

University of Colorado
Boulder, Colorado
Colorado State University
Ft. Collins, Colorado
Colorado State College
Greeley, Colorado

CONNECTICUT

Yale University
New Haven, Connecticut

DELAWARE

University of Delaware
Newark, Delaware

WASHINGTON, D. C.

Howard University
Washington, D.C.

FLORIDA

University of Miami
Coral Gables, Florida
*Stetson University
DeLand, Florida
University of Florida
Gainesville, Florida
Florida State University
Tallahassee, Florida

GEORGIA

University of Georgia
Athens, Georgia
Georgia Institute of Technology
Atlanta, Georgia
Georgia Southern College
Statesboro, Georgia
North Georgia College
Dahlonega, Georgia
Georgia State College for Women & Georgia Military College
Milledgeville, Georgia

HAWAII

University of Hawaii
Honolulu, Hawaii

IDAHO

University of Idaho
Moscow, Idaho
Idaho State College
Pocatello, Idaho
*Conditional

ILLINOIS

Southern Illinois University
Carbondale, Illinois
University of Chicago
Chicago, Illinois
Chicago Medical Center
Chicago, Illinois
Northern Illinois University
DeKalb, Illinois
Illinois State Normal University
Normal, Illinois
University of Illinois
Urbana, Illinois

INDIANA

Indiana University
Bloomington, Indiana
Purdue University
Lafayette, Indiana
Ball State Teachers College
Muncie, Indiana
Indiana State Teachers College
Terre Haute, Indiana

IOWA

Iowa State University of Science and Technology
Ames, Iowa
Iowa State Teachers College
Cedar Falls, Iowa
Drake University
Des Moines, Iowa
State University of Iowa
Iowa City, Iowa

KANSAS

Kansas State Teachers College & College of Emporia
Emporia, Kansas
Ft. Hays Kansas State College
Hays, Kansas
University of Kansas
Lawrence, Kansas
Kansas State University of Ag. & Applied Science
Manhattan, Kansas
Kansas State College of Pittsburg
Pittsburg, Kansas

KENTUCKY

Western Kentucky State College
Bowling Green, Kentucky
University of Kentucky
Lexington, Kentucky

LOUISIANA

Louisiana State Univ. & Agricultural & Mechanical College
Baton Rouge, Louisiana
Southeastern Louisiana College
Hammond, Louisiana
University of Southwestern Louisiana
Lafayette, Louisiana
McNeese State College
Lake Charles, Louisiana
Northeast Louisiana State College
Monroe, Louisiana
Northwestern State College of Louisiana
Natchitoches, Louisiana
Tulane University of Louisiana (Newcomb College, Loyola Univ., L.S.U. School of Nursing, L.S.U. Medical School)
New Orleans, Louisiana
Louisiana Polytechnic Institute
Ruston, Louisiana

MARYLAND

University of Maryland
College Park, Maryland

MASSACHUSETTS

University of Massachusetts
Amherst, Massachusetts
Harvard University
Cambridge, Massachusetts

MICHIGAN

University of Michigan
Ann Arbor, Michigan
*Ferris Institute
Big Rapids, Michigan
Wayne State University
Detroit, Michigan

Michigan State University of Agriculture and Applied Science
East Lansing, Michigan
Flint Jr. College, General Motors Institute & Hurley Hospital School of Nursing
Flint, Michigan

*Michigan College of Mining & Technology
Houghton, Michigan

*Western Michigan University
Kalamazoo, Michigan

*Central Michigan College
Mt. Pleasant, Michigan

*Michigan State University—Oakland
Rochester, Michigan

Eastern Michigan University
Ypsilanti, Michigan

MINNESOTA

Bemidji State College
Bemidji, Minnesota
Univ. of Minn., Duluth Branch
Duluth, Minnesota
Mankato State College
Mankato, Minnesota
University of Minnesota
Minneapolis, Minnesota
*Moorhead State College
Moorhead, Minnesota
St. Cloud State College
St. Cloud, Minnesota
University of Minnesota
St. Paul, Minnesota

MISSISSIPPI

Mississippi State College for Women
Columbus, Mississippi
*Delta State College
Cleveland, Mississippi
Mississippi Southern College
Hattiesburg, Mississippi
Mississippi State University
State College, Mississippi
University of Mississippi
University, Mississippi

MISSOURI

University of Missouri, Christian College, and Stephens College
Columbia, Missouri
Lincoln University
Jefferson City, Missouri
Northeast Missouri State Teachers College
Kirksville, Missouri
Northwest Missouri State College
Maryville, Missouri
University of Missouri
—Rolla Campus
Rolla, Missouri
*Southwest Missouri State College
Springfield, Missouri
*Central Missouri State College
Warrensburg, Missouri

MONTANA

Montana State College
Bozeman, Montana
Montana State University
Missoula, Montana

NEBRASKA

Nebraska State Teachers College
Chadron, Nebraska
University of Nebraska
Lincoln, Nebraska

NEVADA

University of Nevada
Reno, Nevada

NEW JERSEY

Rutgers, the State University
New Brunswick, New Jersey
Princeton University
Princeton, New Jersey

NEW MEXICO

University of New Mexico
Albuquerque, New Mexico

Eastern New Mexico University
Portales, New Mexico

NEW YORK

Cornell University & Ithaca College
Ithaca, New York

NORTH CAROLINA

Appalachian State Teachers College
Boone, North Carolina
University of North Carolina
Chapel Hill, North Carolina
Western Carolina College
Cullowhee, North Carolina
*Woman's College of University of North Carolina
Greensboro, North Carolina
*East Carolina College
Greenville, North Carolina
State College of Agriculture & Engineering and Meredith College
Raleigh, North Carolina
Wake Forest College; Nurses Home, North Carolina Baptist Hospital and Salem College
Winston-Salem, North Carolina

NORTH DAKOTA

North Dakota Agricultural College
 Fargo, North Dakota
University of North Dakota & Wesley College
Grand Forks, North Dakota

OHIO

Ohio University
Athens, Ohio
University of Cincinnati
Cincinnati, Ohio
Ohio State University
Columbus, Ohio
Kent State University
Kent, Ohio
Miami University
Oxford, Ohio

OKLAHOMA

Parhandle A. & M. College
Goodwell, Oklahoma
University of Oklahoma
Norman, Oklahoma
Oklahoma State University of Agriculture and Applied Science
Stillwater, Oklahoma

OREGON

Southern Oregon College
Ashland, Oregon
Oregon State College
Corvallis, Oregon
University of Oregon
Eugene, Oregon

PENNSYLVANIA

*Indiana State College
Indiana, Pennsylvania
University of Pennsylvania
Philadelphia, Pennsylvania
University of Pittsburgh
Carnegie Institute of Technology
and Chatham College
Pittsburgh, Pennsylvania
Pennsylvania State University
State College, Pennsylvania

SOUTH CAROLINA

Clemson Agricultural College
Clemson, South Carolina
Univ. of South Carolina & Columbia College
Columbia, South Carolina
Winthrop College
Rock Hill, South Carolina

SOUTH DAKOTA

South Dakota State College of Agriculture and Mechanic Arts
Brookings, South Dakota
State University of South Dakota
Vermillion, South Dakota

TENNESSEE

Tennessee Polytechnic Institute
Cookeville, Tennessee

East Tennessee State College
Johnson City, Tennessee
University of Tennessee
Knoxville, Tennessee
University of Tennessee
Martin Branch
Martin, Tennessee
Memphis State University
Memphis, Tennessee
Vanderbilt University
Peabody College & Scarritt College
Nashville, Tennessee

TEXAS

University of Texas
Austin, Texas
West Texas State College
Canyon, Texas
Texas Agricultural & Mechanical College System
College Station, Texas
East Texas State College
Commerce, Texas
North Texas State College & Texas Woman's University
Denton, Texas
Texas Western College
El Paso, Texas
Texas Christian University
Ft. Worth, Texas
Rice University
Houston, Texas
University of Houston
Houston, Texas
Sam Houston State Teachers College
Huntsville, Texas
Texas Technological College
Lubbock, Texas
Stephen F. Austin State College
Nacogdoches, Texas
San Antonio College
San Antonio, Texas
Tarleton State College
Stephenville, Texas
Baylor University
Waco, Texas
Midwestern University
Wichita Falls, Texas

VIRGINIA

Virginia Polytechnic Institute
Blacksburg, Virginia
University of Virginia
Charlottesville, Virginia
Longwood College
Farmville, Virginia
Mary Washington College of the Univ. of Virginia
Fredericksburg, Virginia
Madison College
Harrisonburg, Virginia
Washington & Lee University & Virginia Military Institute
Lexington, Virginia
Radford College, Woman's Division of Virginia Polytechnic Institute
Radford, Virginia
*Richmond Area
Richmond, Virginia
*College of William & Mary
Williamsburg, Virginia

WASHINGTON

Central Washington College of Education
Ellensburg, Washington
Washington State University
Pullman, Washington
University of Washington
Seattle, Washington

WEST VIRGINIA

Glenville State College
Glenville, West Virginia
West Virginia University
Morgantown, West Virginia

WISCONSIN

Wisconsin State College
Eau Claire, Wisconsin
Wisconsin State College
LaCrosse, Wisconsin
University of Wisconsin
Madison, Wisconsin
Stout State College
Menomonie, Wisconsin
Milwaukee University Center
Milwaukee, Wisconsin
Wisconsin State College
Oshkosh, Wisconsin
Wisconsin State College
River Falls, Wisconsin
Wisconsin State College
Stevens Point, Wisconsin
Wisconsin State College
Whitewater, Wisconsin

WYOMING

University of Wyoming
Laramie, Wyoming

12 Schools of Theology

"PLANT YOUR potatoes where you can see them grow" has been Methodism's philosophy in founding schools of theology. When the 1956 General Conference at Minneapolis learned of the need for 1,200 ministerial replacements annually, it authorized two new seminaries, bringing its list to 12. They are: Drew, Madison, N.J.; Boston; Duke, Durham, N.C.; Emory and Gammon, Atlanta, Ga.; Garrett, Evanston, Ill.; Iliff, Denver, Colo.; Perkins, Dallas, Tex.; Methodist, Delaware, Ohio; Southern California, Claremont; Wesley, Washington, D.C.; and Saint Paul at Kansas City, Mo.



Perkins School of Theology at SMU.



Syracuse University (1870) encourages freedom in religious thought and action, as do other Methodist-related schools. In Hendricks Chapel (shown here), both Protestants and Jews hold services.

RULES AND regulations in Methodist-related universities have changed greatly in recent years to permit students more freedom of thought and action. Compulsory chapel attendance is no longer in effect. Methodist-related universities are open to people of all faiths, and attendance has zoomed. Last year, Boston University had the largest enrollment with 12,433. Others: American University, 4,400; Duke, 5,842; Emory, 5,000; Northwestern, 10,654; Southern Methodist, 5,169; Syracuse, 9,889; and the University of Denver, 5,139.

The church, which has established more than 180 Wesley Foundations on the campuses of tax-supported schools, has a similar program for its own schools. These are called Methodist Foundations. The purpose, like that of the Wesley Foundations, is to follow the Methodist student and minister to him while he is away from home.

Foreign students at the University of Denver: Colorado had not yet achieved statehood when in 1864 Methodists founded this school in the mile-high frontier community.





North: *At Anchorage, below the Arctic Circle, snowy mountains backdrop Alaska Methodist University where, almost coinciding with statehood, classes began in 1960. Moose and other wildlife are often seen on the campus.*

South: *A far cry from Alaska and conventional college architecture are the ultramodern buildings designed by Frank Lloyd Wright for Florida Southern College at Lakeland. "Out of the ground, into the light—a child of the sun," was his motto for "the world's most beautiful campus."*



Traditions

Come Naturally...

MAN LIVES neither by bread nor books alone—certainly not *homo sapiens* of the type found on American campuses. College traditions—whether academic processions reminiscent of medievalism, or fraternity float competitions—seemingly appeal as much to the professors as the pop-eyed teenagers entering this dazzling new world.

Methodist-related schools have led in translating memories into traditions. It started when the Cokesbury bell rang out to welcome George Washington as he passed on his way to New York in 1789 to be inaugurated as first president of the United States.

A dozen Methodist-related schools are revered in mellow memory, for they have been the birthplace of many fraternities and sororities. Scores of honoraries, attesting scholarship or professional distinction, were started in schools of the Cokesbury tradition.

So it goes...Methodist schools weaving bits of purple and golden thread into the tapestry of American life.



An authentic Greek theater, first of its kind in America, was already on the site when the church acquired California Western University in San Diego (1956).

It's lab work on the student paper for future reporters and editors at DePauw, Greencastle, Ind., birthplace (1909) of Sigma Delta Chi, national professional journalistic society.

The P.E.O. Sisterhood, organized in 1869 in this building at Iowa Wesleyan, Mount Pleasant, has grown to 3,500 local chapters now assisting in the education of young women.





One of Methodism's newest is Methodist College, Fayetteville, N. C., which opened its doors in 1960. Here shining new buildings and young trees tell only of the future and traditions soon to be established.

Methodists Still Start Schools

Typical of scores of Methodist-related colleges is High Point, also in North Carolina, where students today prepare for places in tomorrow's world of science.

METHODISM's splendid obsession still flames in 1962.

Before the cornerstone of Alaska Methodist University was laid in 1959, one contributor commented: "I want to get in on this because I'm sure it'll be the last *new* Methodist School that will be built during my lifetime!"

He is already 200 percent wrong, maybe 400!

All Methodism was wide-eyed with admiration when North Carolina raised enough money in one year to open two new colleges, one at Rocky Mount, the other at Fayetteville.

North Carolina's enthusiasm has rubbed off on Virginia where Methodists there, led by Bishop Paul N. Garber, last year raised \$7 million for its six schools, one of which is still on the drafting boards. There's active talk about an interdenominational university at Honolulu to be a great bastion of Christian education where East meets West in the Pacific.

Dreams? Yes—but the dreams to be expected from a church born in a university and possessed by a splendid obsession.

It must be obvious that the adjuration of Bishops Coke and Asbury in 1784 still is timely—and that education will be preached from Methodist pulpits for many years to come!



Truth Through Science *and* Religion

By W. H. BERNHARDT, Professor of Philosophy of Religion, Iliff School of Theology, Denver, Colo.

THE SEARCH for sources of insight into divine purpose has led men into many different areas. Jesus facing his temptations in the wilderness turned to the sacred writings of his people for adequate responses to the tempter. To each temptation he said: "It is written," or "It is said." To others, the church or religious groupings serve as sources of insight. Each person and each generation must find the answers to this question. Let us then examine science and religion as possible sources of insight into the purposes of God.

When we speak of "the purpose or purposes of God" we may be charged with irreverence. By "reverence" we normally mean profound respect mingled with love and awe. Irreverence means failure to recognize and respect the magnitude and significance of the Divine. Whoever speaks lightly or pretentiously concerning the "will of God" understands neither himself nor the Divine. Yet this is something we must do, and with all humility and a clear understanding of the possibilities of error. In this spirit, we suggest one purpose of Divine activity is promoting and enhancing human welfare.

Alfred North Whitehead once wrote that the function of reason is to promote the "art of life." By the art of life he meant such thinking and action as would make possible: first, the continuance of life; second, living in a satisfactory manner, and third, the enhancement of such satisfactory living. This is, I suggest, a contemporary statement of the ideals of all high religions, including these words from the New Testament, "I came that they may have life, and have it abundantly." How much more there may be in the divine purposes we may not know. This, at least, is a starting point.

1. Science and human welfare.

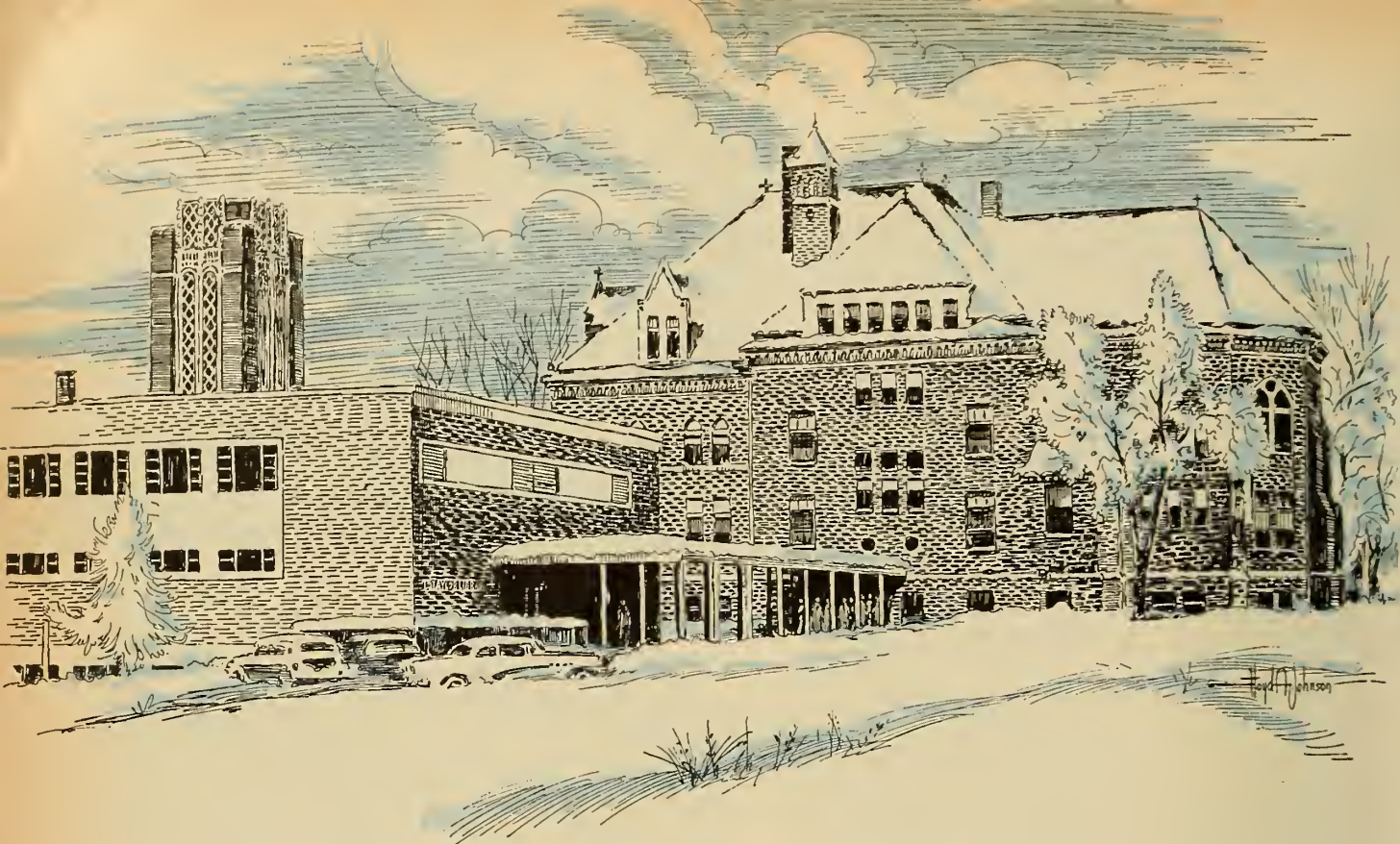
The word science is defined in general as "systematized knowledge." Knowledge means understanding, acquaintance with, ability to predict outcomes. Such knowledge comes from many sources. The first is the field of ordinary experience. We observe changes in wind velocity and moisture content of the air, and predict rain or storm with some success. What the conditions are which

permit such prediction is not generally known. So in terms of common-sense knowledge, we lack system and universality.

Scientific knowledge differs from common-sense knowledge in that it is more detailed, objective, and verified. It is detailed in that wind velocity is related to such things as pressures, that is, differences in the weight of the air. It is objective in that facts are derived from highly refined measurements made by delicate instruments. It is verified in that we may test our hypotheses or guesses experimentally. Furthermore, scientific knowl-



Dr. Bernhardt, known for his golf game as well as for his scholarship, is now serving as interim president of Iliff for the fourth time in his 32 years there. He is active in Denver church and civic affairs.



The new Taylor Library beside old Iliff Hall symbolizes the progressive spirit of Iliff School of Theology. With enrollment nearing 200, facilities are being expanded rapidly at the 69-year-old institution.

edge is systematized in terms of what we take for granted. We call "what we take for granted" assumptions. So we assume that nature is more or less orderly, and that what is true under a given set of conditions will be true whenever these conditions obtain.

What insights into the purposes of God may we learn from scientific knowledge? *The first is that the Divine is not moved by the passions which control men.* In the Sermon on the Mount we read that "He makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." The world as we know it through scientific studies is not capricious; it is dependable, and its laws appear to be universal. In the past, disease and death were attributed to the Divine because of his displeasure with men. So Bathsheba's first-born son died because of David's sin (2 Samuel 12). Today we should attribute its death to some childhood disease, not to divine displeasure. The insight here is that the Divine is trustworthy, not moved by anger or caprice.

The second insight into divine purpose is that human welfare may be enhanced by intelligent use of reason. When the Christian Era began, it is estimated that the life expectancy of people in the western world was approximately 25 years. By 1825, it had reached 35 years, today it is 69 or more. This means that the world in which we live, despite its earthquakes, germs, etc., is still one in which the goal of human welfare is being realized, provided we use our knowledge and skills intelligently and with good will. Scientific knowledge teaches that man's reason is as divine as his faith, and in some areas indispensable. The purposes of God emerge in our thinking as we use what knowledge we have to further what

we believe to be good, an intelligent use of reason.

Another insight is that *some good normally emerges even from what is most evil.* As the psalmist stated it, "The wrath of men shall praise thee." During World War II, progress in the treatment of injuries and illnesses gained momentum because great bodies of men were gathered together and thus made possible quick and effective testing of medical theories developed in laboratories and hospitals. This new knowledge became available to soldier and civilian alike more quickly than would normally be the case. So amidst destruction, knowledge was gained which meant the saving of lives and the reduction of pain. This scientific information suggests that the purposes of God are being realized whether or not we act as we should. Yet it should be evident that when men co-operate intelligently with God, the correctional trend in divine activities becomes more effective in the enhancement of life.

2. Religion and divine purposes.

Scientific knowledge is a result of man's progressive understanding of and control over limiting factors in himself and his environment. By limiting factors we mean whatever checks our drive toward life and its enhancement. For long ages men suffered the ravages of malaria. Finally, scientific research discovered the fact that the parasite responsible for the transmission of this debilitating disease was carried by the Anopheles (mosquito). By controlling the breeding places of this insect, the disease has been eliminated in many areas. This is an instance of the way science and technology remove some of the factors which limit us.

What shall we say about those which have not been

and may never be removed? Death, ignorance, the need for sacrificial living, man's insatiable desires—these are limiting factors which impede or destroy life. It is here that religion has an invaluable contribution to make. At the core of every religion, whether it be that of savages or of highly civilized groups, there is some creative reorganization of life in the presence of limiting factors which are beyond control. When Jesus prayed in the Garden that the impending betrayal and Crucifixion might be removed, he knew he must either deny his mission or go to the cross. There was no escape.

The cross has become the symbol of Christianity because Jesus accepted it, and reorganized his understanding of the way whereby the divine plan was to be fulfilled. Religion is that phase or aspect of life whereby new insights are gained, new appreciations become available, and new hopes engendered. This has become possible because men early faced the necessity of reorganizing life in the presence of insurmountable limitations. What insights into the purposes of God does religion so understood provide?

First, *that the purposes of God include more than human or earthly values.* Astronomers estimate that there may be millions of planets on which life such as ours is possible. This means, as Harlow Shapley suggests in his *Of Stars and Men*, that we earthlings may have to learn the art of being incidental. And the fact that there are things we cannot now control suggests that the whole universe was not made for man. Religion as a creative reorganization of our plans and activities in the presence of limitation is thus a testimony to vastness of divine purpose. We play a role, but perhaps not the leading role in any cosmic drama.

Second, religion also provides some insight into divine purposes *in that it opens up new possibilities in human development.* Man as master of himself and his environment is an age-old ideal. Yet this fails to note that man can take what W. E. Hocking called a "nonexploitative" approach to nature and others. Henry David Thoreau, living in rustic simplicity beside Walden Pond, exhibited

the appreciative side of life. Here was another dimension or quality of human life. It is, I suspect, the outgrowth of man's necessity to come to terms with what frustrates or limits us. When external conditions could not be changed, attention had to be directed toward new ways of integrating limitation. For those who approached this religiously, new levels of appreciative living became possible. This, too, may be another insight into divine purposes.

Third, *religion as creative reorganization of life in the presence of limitation suggests that man "partly is, and wholly hopes to be,"* as Browning stated it. Many things in the universe and also in man appear to be fixed or static. Yet at the level of life, the law of change obtains. Forms of life which could not change to meet changing conditions simply disappeared. Skeletons of dinosaurs in museums remind us of this fact. At the human level the rule appears to be the same. Our knowledge is incomplete and our skills imperfect. As new facts emerge, they must be considered and necessary changes made in our thinking. When new forces appear, whether it be emergent powers such as Chinese communism or an awakened Africa, our thinking and action must be viable enough to take these new factors into account.

Religion has often been called the conservative factor in life. It is, insofar as it is concerned with the conservation of life, but this may require continuous rethinking of goals and changing of activities. Change for the sake of change is as worthless as stability for the sake of stability. Both pliability and stability must be judged by their contribution to human welfare. What the future of man may be only God knows. It is our part not to become too fixed in thought and habit so that we hinder rather than co-operate with God's purposes for our future, whatever they may be.

If these are some valid insights into divine purpose derived from science and religion, we should be alert to changes in both fields. If we are, we may play a larger role in that progressive enhancement of life to which we are committed.

An Awakening Call

The Methodist Church is confronted with a serious shortage of men and women preparing themselves to serve in the ordained ministry.

How shall the world hear the Gospel of Jesus Christ without preachers, or the churches carry on their mission to witness and to serve without leaders?

We call upon every church and home, each college and student center, to pray and to provide guidance that its ablest young people may hear and respond to God's call. Methodism is placing an emphasis upon the vocation to the ministries of the church at the center of its program. "The fields are white to the harvest, but the laborers are few." The theological schools are the church at work in the educational preparation of the ministry for these days of crisis and opportunity.

From The Association of Methodist Theological Schools

Dean Walter G. Muelder
Boston University School of Theology

Dean Bernhard W. Anderson
The Theological School
Drew University

Dean Robert E. Cushman
The Divinity School
Duke University

Dean William R. Cannon
Candler School of Theology
Emory University

President M. J. Wynn
Gammon Theological Seminary

President Dwight E. Loder
Garrett Theological Seminary

Interim President William H. Bernhardt
The Iliff School of Theology

President John W. Dickhaut
Methodist Theological School in Ohio

Dean Joseph D. Quillian, Jr.
Perkins School of Theology
Southern Methodist University

President Don W. Holter
Saint Paul School of Theology Methodist

President Ernest C. Colwell
Southern California School of Theology

President Norman L. Trott
Wesley Theological Seminary

Gerald O. McCulloh, Secretary



Cartoon by Charles M. Schulz

Teens Together

By RICHMOND BARBOUR

"I've decided to go on to college, Dad, and then, after that, to try to become a 'Prophet of Doom!'"

Q *I'll be an engineering major in college, and I'm taking 12th-grade math in high school. I love math, but hate the daily homework assignments. I can learn everything without doing them. I have proved that by getting 100 on every test. I'm the best student in class, by far—but my teacher is giving me a C because I am behind in the daily work. Is that fair?—R.C.*

A It is fair, although I can sympathize with you. A grade is more than an indication of mastery of a subject; it also is a measure of willingness to do the work assigned. During the next four years, you'll have hundreds of assignments which will seem like busywork. You'll have to discipline yourself to do them. Better catch up on those papers.

Q *I'm a college senior. On the last midterm exams I cheated for the first time in my life, and I was caught. I was given an F in the course, my parents were notified, and I was dropped from the cast of the spring play. Why should I be picked on, when others cheat regularly and get by with it?—F.P.*

A Rules must be enforced. Those who are caught pay the penalty. The fact that others get by with cheating does not justify your doing it.

Many wrongs do not make a right. I believe college teachers should do all they can to prevent cheating.

Q *I'm 18, a college freshman. My philosophy professor says that our Christian God is obsolete, that if there be a God, he is very different from the one we believe in. He almost has me convinced. Tell me, do we really need God?—J.R.*

A Yes, we do. But your professor's question is not whether we need God but whether or not God exists. Perhaps he is saying that some notions about God are obsolete. This is true, for man's ability to understand his experience of God is imperfect. The God of the Christian faith is one who has revealed himself to a community of believers. His existence cannot finally be determined by philosophical analysis but is rather a matter of faith.

Q *I graduated from college last June but can't get a decent job because my grades were too low. In school I tried to avoid studying and cheated on many tests. I enjoyed telling my professors off. Now I'm sorry. Will you print my letter? I want other kids to learn by my sad experience.—I.B.*

A I will print your letter. A good many youngsters try to cheat

their way through high school and college. Eventually they learn they have only cheated themselves. Honesty and conscientious effort are very important. Can you go back to college? A good record in graduate school would do much to wipe out your unfortunate undergraduate record.

Q *I'm 17. My boy friend is 18. We will graduate from high school in June and start college in September. We plan to be married two years from now and finish college together. Our parents approve and will help pay our expenses. But my grandmother absolutely refuses to approve of our marriage. How can I convince her she is wrong?—M.T.*

A Better not argue with her. Let her know that you love her, and that you take her opinions seriously. Then ask your mother to talk with her about your marriage. Many young people marry and finish college together.

Q *I'm a girl, 17, a freshman in a university, and live in a big co-ed dormitory. Every Saturday night we have "mattress parties." Kids bring the mattresses from their beds to the room of the student giving the party. We bring our own bottles and lie around and listen to music. My conscience bothers me about the parties. Things*

happen. My roommate is pregnant. Can I stop going to the parties without being called a square?—M.S.

A Yes, you can. All young people face temptations, and must learn to resist evil. Mattress parties are wrong. They should be reported to the dean, and you should refuse to go to them. The students may tease you at first, but after that they'll respect you for your decision. Remember, their consciences are bothering them, too. Your roommate should return home, and tell her parents of her condition.

Q I'm a freshman in a big state university. This is the first time in my life I've been treated as an adult, and I do things I know are wrong. I have a few drinks every evening. I date a college girl, and we neck more than is proper. I swear a lot. Will I be able to stop doing these things when I return home in June?—H.W.

A One problem of big universities is that counselors and professors are not close enough to students to know what they do. Young people may give in to temptation without anyone knowing or caring. If you try, you can stop doing wrong when you return home, but it would be much better to reform right now. Try to prove your maturity by controlling yourself. You'll never be sorry.

Q There are several sororities at my college. Next fall I'll be eligible to join one. Two sororities are rushing me. The girls seem nice, but snobbish. Can a conscientious Christian join a sorority?—C.M.

A I believe she can, if it is a good sorority. There are fine sororities, as well as some bad ones. Check both groups carefully. Sororities are selective; they do not open their membership to anyone. This means that some girls who want in are not invited. They're sure to be hurt. However, the right sorority can fill an important social need for the members.

TEENS—a sympathetic, understanding counselor, Dr. Barbour will help with any problem you have if you'll just write him c/o TOGETHER, Box 423, Park Ridge, Ill. Names remain confidential.



Jesus Is Lord

By ROY L. SMITH



THE FIRST Christian creed was a simple statement consisting of only three words—*Jesus is Lord!*

If any person sought membership in one of the churches Paul organized, he was required only to stand with the congregation and, with his hand upraised in token of assent, join in declaring that "Jesus is Lord." (Romans 10:9; 1 Corinthians 12:3; Philippians 2:11.)

To make such a declaration in the presence of the congregation was to declare one's faith in Jesus as the world's Messiah, and to obligate one's self to treat all other members of the fellowship as brethren. And this was a solemn matter indeed!

The Christians of the first century were people who deliberately set themselves apart from the world of their time. No person, having declared that he proposed to make Jesus his Lord, could ever thereafter admit that there was any other god. But the Roman emperors demanded that at all feasts, games, celebrations, and public assemblies they should be accorded the honors due to divinity before these functions could proceed. This meant that no Christian could attend, for to proclaim the divinity of the emperor was to deny the divinity of his Lord and the validity of his creed.

Imagine a member of the modern Church cutting himself off from all ball games, political rallies, Rose Parades, and similar festivals for reasons of conscience!

The prize stock of the empire was offered at pagan shrines as tribute to the pagan gods. Once the carcass had been laid upon the altar it became the property of the priest, who was then at liberty to offer it for sale. The heathen temples became the high-class meat markets in such cities as Corinth. But to eat meat that had been offered to idols raised a serious question of conscience for Christians. Therefore, Christian housewives and hosts turned to second-rate markets for their supplies.

Imagine a member of the modern Church serving culls, seconds, and inferior foods "for conscience' sake." But that was what it meant to those first-century Christians when they declared, "Jesus is Lord." That first Christian creed was simple, but it touched every corner of life.

Not the least important aspect of the creed lay in the fact that, once a man had declared it, thereafter he regarded every other man who had also declared it as being his brother.

On the basis of three words the Christians proposed to achieve the true brotherhood of all mankind.

By Alyene Porter, the author
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Barnabas

Looks at New Books



United Nations youngsters help
Welthy Fisher celebrate a birthday.

WELTHY Honsinger Fisher was 72 when she founded Literacy Village in Lucknow, India, in 1953. She had no money, no school, no ready teaching techniques or suitable books, but she had a goal: to train Indian teachers to go out into the villages of India and teach people to read.

She now has sent out over 5,000 teachers who have taught more than 1.5 million people. She has written and published primers suitable for adult use and perfected a simple method whereby an adult can be taught to read within five months. She has financed the project with grants from foundations, private donations, and with the help of World Education, Inc., of which she is president.

Big jobs are nothing new to Mrs. Fisher. At the age of 26, she was headmistress of a school for Chinese girls. Returning to America after she had trained a Chinese headmistress to take her place, she met and married Fred Bohn Fisher, Methodist Bishop for India and Burma. The Fishers worked side by side in India until he became convinced that the Methodist effort there could be furthered better by the Indians themselves and resigned. Of him Gandhi said: "He seemed to be one of the few Christians who worked in the fear of the Lord, and therefore feared no man."

Back in the U.S., the Fishers filled a series of challenging parishes until 1938, when Bishop Fisher died of a heart attack. For 14 years his widow tried to fill the gap in her life by traveling and raising funds for pet projects, before she found her new life's work back in India.

Mrs. Fisher tells her story in *To Light a Candle* (McGraw-Hill, \$5.95). "I suppose I am as American as pumpkin pie or the Fourth of July," she writes, "but I have never felt that one splendid heritage should keep anyone from expanding to include another."

She expanded her heart as well, to

become the foster mother of several Chinese children. She respects the religions of others, admires the Eastern philosophies, fights for the outward and visible signs of racial brotherhood, and believes you reap what you sow and more:

"Whatever I have contributed toward these things in which I believe, I've learned more than I taught and gained more than I've given. I've had a whopping good time too, traveled all over the globe . . . and played my small part in many a drama."

Picking up *Swiss Schools and Ours* (Atlantic-Little, Brown, \$3.95), I wondered briefly why an admiral of the United States Navy would be writing a book on education.

Quickly enough I discovered that Admiral H. G. Rickover is a dedicated volunteer crusader for better education. He writes as a citizen and as a Naval officer who had more than usual reason to call on American talent. He has developed seven types of atomic-power plants for submarines, including the *Nautilus*, as well as those for the nuclear cruiser *Long Beach* and the aircraft carrier *Enterprise*.

Switzerland, he points out, has achieved an integration of mass and academic education that gives each student the kind and amount of training best suited to him. All Swiss children spend four to six years in elementary school together, then go on to specialized schools according to their desires and abilities.

But in Switzerland the school is not expected to do the whole job. The family supplements schoolwork with extra reading at home; and moral training is the responsibility of the parents, not the teachers.

In the light of Swiss experience Admiral Rickover makes some constructive suggestions for improving American schools. Two of them: (1) school administrators should, first of all, be excellent teachers, not simply



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Austin, Texas

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Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA,
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OF ALL THE books I distrust the most, novels about preachers head the list. Preachers hardly ever write them, and no layman can do more than look from the outside. Such books can never be much good unless written from the inside out, and most preachers have neither time nor ability to do it. We need a novel about a preacher that would be somewhere between *Elmer Gantry* and *Little Lord Fauntleroy*. Sinclair Lewis wanted to make religion a racket; other writers, usually female, want to make it a slushy, sentimental mess. Here's a novel that portrays a preacher who is neither a rascal nor a fool:

THE STAINED GLASS JUNGLE, by Gregory Wilson (Doubleday, \$5.95).

The first thing that impressed me in reading this book is that whoever Gregory Wilson may be, he knows The Methodist Church. He knows about bishops, district superintendents, and annual conferences. He knows all the right terms, too, and how men coming up for appointment talk and think and feel, so we begin with the very satisfying assurance that the author is one of us.

The story is centered on young Jack Lee, who grew up in a shabby small-town home and came to despise his parents. In spite of their sacrifices for him, he stands in judgment on his father and mother for fancied indiscretions, and so becomes a first-class ingrate. He goes to seminary and becomes engaged to the daughter of the district superintendent who supposedly runs the conference.

But Jack, after an exceptional first appointment because of his father-in-law's influence, gets friendly with an old country preacher who represents the opposition to the so-called conference machine. Gradually, he is weaned away from his father-in-law, Dr. Worthington—known to all as Beloved—and becomes a part of the rebel group out to destroy the machine and restore democracy in the conference.

Jack Lee has a sordid love affair with a young widow which he finally breaks off and repents. An attack

of amnesia connected with this affair is the book's only phony note.

Nevertheless, Jack Lee comes through with his integrity restored, and on the whole he is an admirable person. The bishop is never more than a shadowy figure manipulated by Dr. Worthington. (There may be such men, but I must confess I never met one in the Council of Bishops whom I think would be manipulable by anyone.) The conference is ruled by a small clique which takes care of its favorites when the appointments are made. Any man who rebels against this is sent to a rural circuit. In the end, there is at least the beginning of the victory of righteousness.

I have heard of situations like this, but I have never seen one actually at work. I have heard of Methodist preachers getting special advantages because of their loyalty to a conference boss, but I never saw it happen firsthand. I have heard of good men being sidetracked and held down because of their integrity, but I never met one. The only question asked in my cabinet meetings is, "Can he do this job?" I simply set this down as my own experience and confess that other conditions, of which I am not aware, may exist. The Methodist Church has many weaknesses, but I think its polity works more satisfactorily for churches and men than the polity of any other church I know.

Still, I recommend this book. It will comfort those ministers who think they would have gotten ahead if they had not been discriminated against. It will help to justify positions some preachers take in opposition to conference programs. It will bring to district superintendents and bishops an awareness of their high calling and Christian responsibilities.

I am not sure what effect it will have upon our laymen, who do not know the inner workings of their conferences. But it is a good yarn and of more interest to Methodists than any other group. On the whole, *The Stained Glass Jungle* contributes to an understanding of the dust and glory which is the Christian church.

people with administrative training alone; and (2) we need a nationally determined standard of courses.

His book was produced under the sponsorship of the Council for Basic Education, but it was written as his own free contribution to a cause he believes is of prime importance to all Americans.

Have you ever had a hunch? Or a dream that came true or told you something about the future?

For more than 30 years extrasensory perception, which is the scientific term for such flashes of intuition, has been tested and studied in the parapsychology laboratory at Methodist-related Duke University.

Louisa E. Rhine, wife of the founder and director of the laboratory, has had a deep interest in her husband's work throughout the time. For the last

'FOR THE COLLEGE BOUND'

If you are thinking about going to college, here are some books which will help smooth your path.

Which College for You? by Edward Hodnett (Collier, 95¢, paperback)—A practical handbook that gives step-by-step advice on how to choose the college most suited to you.

Rapid Reading Made Simple, by John Waldman (Doubleday, \$1.54, paperback)—How to speed up studies by reading rapidly, accurately, and with complete understanding.

Teach Yourself to Type, by Wesley E. Scott, William J. Hamilton, and Arthur Hertzfeld (Pitman, \$1.95)—A self-teaching course in modern basic typewriting.

Roget's New International Thesaurus (Crowell, \$5.95; thumb-indexed \$6.95)—Book of words grouped by ideas that long has been a standard reference for writers and students.

Webster's New Collegiate Dictionary (G. & C. Merriam Co., \$5)—Every student needs a good dictionary. This one is the most widely used in schools, homes, and offices.

Outlines of Classical Literature, by H. J. Rose (Meridian, \$1.45, paperback)—Will supply a working familiarity with the principal works of Greek and Roman literature.

Sterling Guide to Summer Jobs (Sterling, \$2.50)—Offers suggestions and information about all types of jobs.

10 years, children grown, she has been a research assistant in the laboratory.

In *Hidden Channels of the Mind* (Sloane, \$5) Mrs. Rhine writes of various forms of extrasensory perception as they have been revealed through personal experiences reported by men and women in all walks of life.

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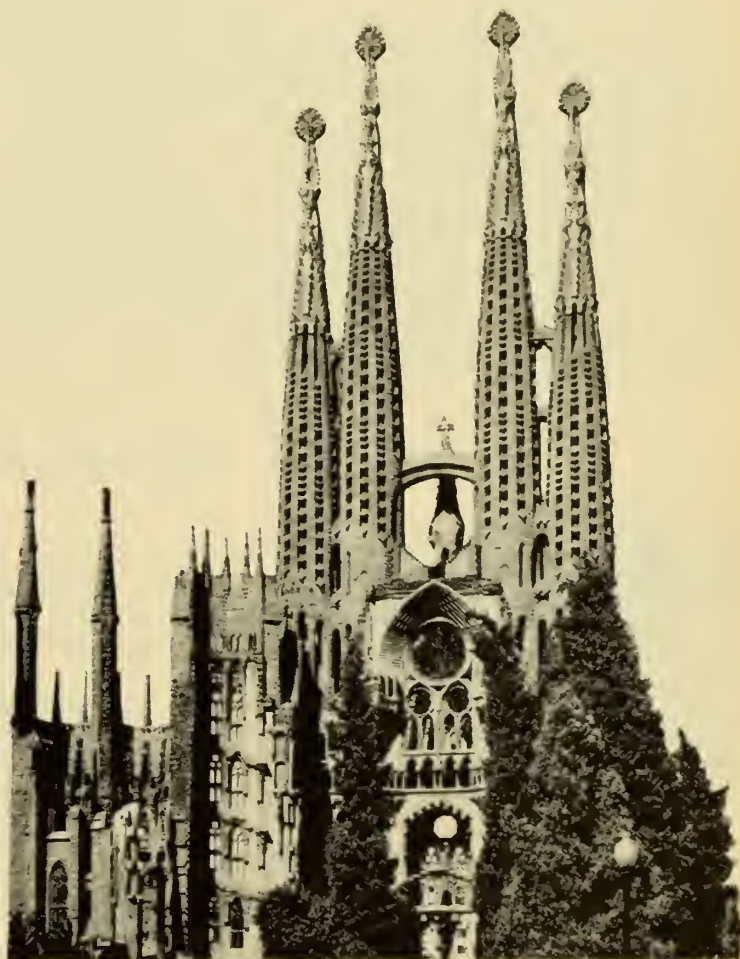
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different persons widely separated by time and space, similarities can be glimpsed that suggest that in the background lawful processes are operating however great the foreground differences appear." Mrs. Rhine observes.

In her book, you'll become familiar with two terms you'll be hearing more about. One is ESP, short for extrasensory perception; the other is psi—psychic power which defies explanation by known natural law.

SPECIAL FOR FAMILIES

Reuel L. Howe. director of the Institute for Advanced Pastoral Studies, gives us a penetrating study of the biblical doctrine of love in its bearing on personality, parenthood, teaching, and all other human relationships in *Herein Is Love* (Judson, \$3, cloth; \$1.50, paper).

Dr. Howe explains how Christian love and concern begin in the home, husband to wife, parent to child, wife to husband, child to parent. Then he shows the habit of Christian thought and action spreading in ever-widening circles to the community and beyond.

A good book to read in preparation for the National Conference on Family Life, which will be held in Chicago, Ill., October 19-21.

Three little books on my desk open up a very large view of Methodism's role in higher education. All three are products of the Board of Education of The Methodist Church, and they'll make you proud.

Methodist Beginnings in Higher Education (50¢), by **John O. Gross**, goes back to 1748, when John Wesley founded Kingswood School, near Bristol, England. Standards of work were high, discipline was strict—and graduates often led their classes at Oxford or Cambridge. Dr. Gross goes on to highlight the first efforts of American Methodism in higher education.

Kenneth Irving Brown first presented the chapters of *Substance and Spirit in Education* (\$1.50) as lectures at Methodist-related Southwestern University in Georgetown, Tex. Growing out of a lifetime in educational circles, they stress the importance of the teacher as a person.

Woodrow A. Geier has collected and edited significant addresses made by outstanding churchmen and educators during the 1956-60 quadrennial emphasis on Christian higher education and presents them in *A Perspective on Methodist Higher Education* (\$2). This is a richly readable symposium.

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Hobbies Can Pay Tuition!

Elizabeth Griffith earns expenses at Willamette University making and selling novelty hats. Price: \$5 to \$17.



KRAIG ADLER was waiting in the Columbus, Ohio, railroad station for a train to Cincinnati when his suitcase suddenly flipped open, spilling out a 10-foot python and two small crocodiles. The few people about did not panic, but they probably dismissed Kraig as a "crazy kid" out on a prank of some sort. It's almost certain they did not guess that he was engaged in the serious business of earning money for his education.

Although Kraig's method is unusual, he typifies thousands of students who are putting their hobbies to work to pay college expenses. Many pay part—or all—of their way through school by activities as diverse as repairing radios and sewing, or tuning pianos and trimming hats.

Kraig, a senior at Ohio Wesleyan University, Delaware, Ohio, has earned more than \$1,000 for college by selling and swapping reptiles to zoos, schools, and private collectors. This does not count the money invested in his own collection, or in books on herpetology—the study of reptiles and amphibians.

Kraig's interest in reptiles stems from boyhood expeditions hunting snakes and frogs along the river near his home, where the basement frequently crawled with up to 500 scaly specimens. Hoping

to be a teacher, he will enter the University of Michigan this fall to begin work on a doctorate in zoology.

The arts, often dismissed as entertaining but impractical, are surprisingly productive of extra cash for enterprising and talented students. Thanks to the current revival of folk singing, almost every campus now has small musical groups which perform at parties, dances, country clubs, and local TV and radio stations.

The Fiji Islanders, a popular trio at Southern Methodist University, Dallas, plan to finance graduate studies with their earnings. History student Gene Redmond, advertising major Charles Martin, and Jon Rowe, swimming star and pretheology student, spend most of their time in study or student activities during the school year, but they plan to play full time this summer. They've already recorded commercials, and hope soon to land a recording contract.

More typical of student musicians is John Braheny, a senior at Morningside College, who "sings for his supper"—or occasional small fees—at restaurants, clubs, and parties in Sioux City, Iowa.

Nancy Gardner earns at least \$100 each year toward her expenses at Western Maryland College, Westminster, Md., by playing the organ at

churches and at weddings. Since she's busiest in summer, when regular organists are on vacation, she also has a profitable school-year hobby: sewing. She has won three major awards for her work, including a \$300 scholarship and a sewing machine.

Kenneth Ketel, a senior in vocal music at Dakota Wesleyan University, began tuning pianos because "I enjoy working with my hands, and it offers a break from the normal routine." The sideline has paid half of his tuition the past two years, and he has a growing list of clients in the Mitchell, S.Dak., area.

Many hobbies develop into thriving businesses, or prove so profitable that students switch careers in mid-college.

Bryon Dennis began taking pictures of his friends merely for his and their amusement, but when he entered Millsaps College at Jackson, Miss., he began charging small fees for his services. By the time he transferred to Western Kentucky State College at Bowling Green, he was able to outfit two other student photographers.

Bryon now operates a full-fledged campus photo service, specializing in color pictures of weddings and dances. "The hobby has paid most of my college expenses," he says, "and I plan

to make photography a full-time occupation after graduation."

James Stewart, a sophomore engineering student at Syracuse University, has been tinkering with electrical and mechanical devices since he was in grade school, when his father gave him some dry-cell batteries, a buzzer, and a push-button switch. The hobby has grown into a vast network of enterprises which sometimes nets him more than \$100 a week. "Some weeks I don't make a thing," he admits, "but I've paid for most of my education."

A licensed ham and commercial-radio operator, James operates his own radio-TV repair service, fixes washing machines, records concerts and speeches, works as a transmitter engineer at a Syracuse, N.Y., radio station, and operates movie projectors and public-address systems. He also helps with the audio-visual aids program at South Presbyterian Church in Syracuse, and is building an amateur TV station in his basement workshop.

Another budding business tycoon is William Dalrymple, a senior at Albion (Mich.) College. He plans to teach economics and psychology after graduation, but also is an able gadgeteer and radio enthusiast. He has applied for patents on a static eliminator for AC radios, and picks up extra cash for college by repairing radio and TV sets.

The ingenuity of today's students is seemingly endless. James Knorr III, a ventriloquist, paid the first \$500 of his tuition at West Virginia Wesleyan College, in Buckhannon, with the prize money won in a talent show over Boston's WBZ-TV. He and "Iggy," his dummy, have earned more than \$3,000 in the past nine years.

Painting pays half the college costs of Steven T. Kammerer, a Morningside sophomore who plans to teach high-school English and German, and Rachael Peden, an art student at Millsaps.

Steven's best sellers are murals and painted sweat shirts—"blast jackets" as the students call them. Rachael, an impressionist, has sold oil paintings, posters, ceramics, mosaics, brochures, and designs for stage sets and stained-glass windows.

Webb Garrison, Jr., a premedical student at Emory at Oxford College in Oxford, Ga., made his first charm bracelet as a gift for a girl friend. Other girls admired it, so he now spends his weekends carving profitable charms from whale-tooth ivory.

Stanley M. Simons, who was 27 and married when he entered Western Maryland College to study English, took up electroplating as a hobby. He experimented with baby shoes, house plants, and other items, but finally hit upon the idea of copper-plating ivy leaves for earrings, pins, cuff links, and tie clasps. The jewelry was an immediate campus hit and helped to pay rent and grocery bills. Stanley is now in industrial electroplating.

Warren Caton, a sociology major, has pulled strings—attached to puppets—to help pay his way through Dakota Wesleyan University. The son of a Methodist minister, he has been interested in puppets since a childhood bout with pneumonia, when his mother made him a furry-monkey hand puppet. He got much of his early training performing at MYF meetings, and now performs on a weekly show over KORN-TV in Mitchell, S.Dak.

Whitney Smith, Jr., now a graduate student in the African studies program at Boston University, became a vexillologist—in layman's language, a flag historian—as an offshoot of his interest in history. He's published several articles on the subject and wrote the flag articles in the 1962 editions of *World Book* and *Compton's* encyclopedias. He currently is compiling a bibliography from his collection which will be published in 1963 by the New York Public Library.

At least one hobbyist's avocation not only produced tuition money but led her to enroll in a certain Methodist-related college. Joanne Johnson, who began raising hamsters while in grade school, was invited by a science-faculty member of Morningside College in Sioux City, Iowa, to exhibit her pets on the campus at an annual science fair. That visit convinced her that Morningside was the college for her.

Money she had saved from selling hamsters to pet stores for resale as pets, to hospitals for laboratory use, and to scientists for experiments paid almost all of her first year's college expenses.

Joanne had to give up hamster sales in 1957, when soaring shipping charges finally equaled her margin of profit. But then she opened a one-pony concession at a local children's playground. And, in her spare time, she's a freelance writer who has sold essays, articles, and short stories!

Nowhere is traditional American ingenuity more apparent than among today's college students. They've discovered that working their way through college can be an education in itself—as well as a lot of fun!

—DOROTHY ARNS

What began merely as an exercise for Wayne Albritton has paid nearly all his tuition and other college fees at Millsaps College. He's a dancer, choreographer, and TV emcee.



The most popular campus hobby, music, pays off for Ronnie Ford, member of a combo at Spartanburg (S.C.) Junior College.



Fathers

Danny's father is a doctor,
When you're sick, he makes you better;
Peter's father is a postman—
He's in charge of every letter.
Polly's father is a painter,
He makes houses clean and bright;
Wally's father washes windows
To let in the sun and light.

And my father has a job
That everyone admires;
He's as brave as brave can be—
My father puts out fires!
All of us are very proud—
I guess you must be, too—
That someone's dad is on the job
When there's big work to do.

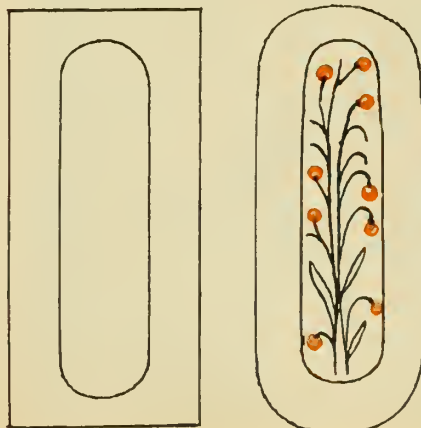
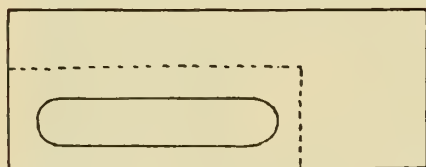
—GINA BELL-ZANO



A Bookmark for Daddy

If your daddy likes to read, surprise him by making a special bookmark just for him. Of course, you can make them for other people, too. First, ask Mom to save an envelope for you, one with a cellophane window in it (like the envelopes that many bills come in). Then, cut the bookmark from the envelope (see top drawing). Underneath the cellophane window draw a picture that your daddy might like—maybe a fish or some flowers or a picture of yourself. Then paste the open edges together, and the bookmark will be ready to use!

—RUTH LIBBEY



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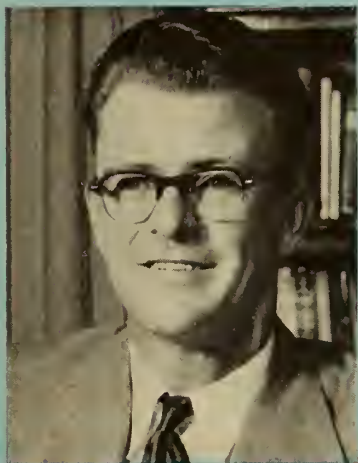
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Light Unto My Path

WEEKLY MEDITATIONS BY MINISTERS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

JUNE 3

Little children, let us not love in word or speech but in deed and in truth.—1 John 3:18



Glen W. Lamb
Indianola, Iowa



Norman W. Pilgrim
Colman, S.Dak.



Philip G. Palmer
Randolph, Maine



Kenneth A. Carlson
Glendale, Calif.

LEO TOLSTOI has written somewhere: "Men think there are circumstances when one may deal with human beings without love. But there is none. You may deal with things without love.

Cut trees, bake bricks, hammer iron, but you cannot deal with men without love." And more than that, you cannot love men with only emotion.

The New Testament concept for the word *love* is best explained by the Greek word *agape* which has a meaning of more than emotion. This idea of love is a fixed attitude of goodwill, that God loves everyone equally, that he sends the rain and the sunshine on the evil and the good, impartially. It is the essence of every high form of religion to be like him, and to be like God is to reproduce in ourselves his attitude and character, for God is love.

The New Testament concept of love is the will to do good with the continued purpose of blessing others.

At all times our words, our promises, however eloquent, will prove to be only a curse unless we strive to benefit our brother whoever he is. Our work will abide only when it is done in love.

This idea prevails even to our enemies. Even to them, we can do the best for them and never allow the poison of ill will to destroy our goodwill.

One story which has been repeated many times is that of a Japanese flier of World War II who graduated from an American university with the proceeds of a government insurance policy which came to parents of an

American pilot killed over Japan. This is love "in deed and in truth."

Love in deed and in truth is never stopped by the possible cost of its service, nor exhausted by the burdens it bears. It is the eloquence of the heart in action, the motive of good deeds, and the influence of the soul.

Prayer: O God of love, let Christ be our example as we serve others with love just as he first served us with his love. Amen.

—GLEN W. LAMB

JUNE 10

"Behold, I stand at the door and knock: if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me."
—Revelation 3:20

ONCE THERE was a Methodist family who were good people and attended church regularly. They served on church commissions and were active in church fellowship groups. And they were contributors toward higher standards in their community.

But one day, their pastor became aware that their activity in the church was waning. Mr. and Mrs. J. Wesley Smith were simply giving up. No, they liked their pastor. No, no one had offended them. They had begun simply to lose their religious energy and thus their interest. Yet, no one criticized them. They still were good people, but being honest people, they had admitted that active religious life had become a bore.

A familiar experience? Indeed! For most all of us at one time, God has left our lives; more correctly, we have stopped living with God as a person.

Families that do not continue to share intimately, drift and fall apart. So with the Christian and God. Read Isaiah 64, then 65:1. The prophet complains of God's lack of interest, but God answers, "I was ready to be sought by those who did not ask for me."

We, too, make the prophet's complaint, but John's record in Revelation corrects us: "I stand at the door and knock . . ." The grace of God is profoundly symbolized in this verse. He always wants to live with us, if we take the initiative by responding to his rapping fist.

Protestants insist on the primacy of faith, but Methodists often are "works salvationists." Active church life can become drudgery unless we allow God's life to activate our life first.

Prayer: Heavenly father, bring a new birth to thy church as we turn from the glitterings of our works and begin opening our doors to thy personal persuasions. Thy will be done. Amen.

—NORMAN W. PILGRIM

JUNE 17

Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying, "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory."—Revelation 19:6-7

HAVE YOU ever stood by the edge of a great waterfall and listened to the roar as it spills into the gorge below?

The power and thunder created by the waterfall result from countless billions of tiny drops of water collected in the river and all dropping over the edge of the falls together. By itself, any one of these droplets is neither noisy nor powerful, but together they create an awesome spectacle of energy and sound.

Perhaps this is what John is saying in our verses: That the praise of the servants of God before the throne is great and wonderful because the individuals blend their voices together, and their praise sounds like one great voice. Or, as he puts it, "like the sound of many waters."

Religion is a personal matter. Ever since John Wesley felt his "heart strangely warmed," Methodists have known that truth. But we also know that no man can be truly religious all by himself. It has been said that one cannot get into heaven alone.

And it is clear from reading these Bible verses that in heaven we shall not be alone. This is not the same as saying that we shall be "lost in the crowd," but rather that our voices shall make up some small part of that great song of praise to Him who sits on the throne.

Prayer: Almighty God, grant us grace so to live to thy praise that before thy throne our voices may be a part of that eternal song of praise. Through Christ our Lord. Amen.

—PHILIP G. PALMER

JUNE 24

"The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."—Revelation 11:15

IT HAS BEEN said that there is not much difference between men, but what difference there is makes the difference.

We can see this in a story that comes out of California's mother lode country. In 1841, Capt. Charles M. Weber and a Mexican partner named William Gulnac, jointly received from the Mexican government a grant of 47,747 acres where Stockton now stands. Gulnac gave Weber his half share of the land to settle a \$60 grocery bill. You can describe the difference between the two men thusly: One saw nothing more than a barren patch of land, while the other saw a city.

In every generation, some individuals see only barren land and hopeless tomorrows. Lord Shaftesbury, in 1848, said, "Nothing can save the British Empire from shipwreck." A year later Disraeli cried, "In industry, commerce, and agriculture there is no hope." And in 1962, many voices are exclaiming, "We are doomed!"

But there is yet another view of life. We see it in the spirit of the man who, while a prisoner on an island, gave us the Book of Revelation. Amid the woes and calamities of which he speaks, the writer breaks in to proclaim, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

So the last word does not rest with evil. The Pilates and Caesars do not ultimately have their way. A German legend is right in testifying that "lies have short legs." Sin erects a cross on Friday, and righteousness triumphs with a Resurrection on Sunday.

As from the ashes of John C. Frémont's campfires have sprung the great cities of western America, so from the hardships and agonies of the early Christians have come our dreams for, and belief in, the possibilities of a better world tomorrow.

Such a view of the future takes its place alongside Tennyson's "mighty hopes that make us men." This is the victory—that "he shall reign for ever and ever."

Prayer: We turn to Thee who hold-est the ages in thy hands. Give us the courage to last through, to stay with our dreams and hopes, to hang on even longer than we thought we could. We can do this knowing that the kingdom of the world is thy kingdom and will be so for ever and ever. Through Christ our Lord. Amen.

—KENNETH A. CARLSON



Among Africans in Iowa under Methodism's newly expanded international student program are Eban Kawadza (above), a family man from Southern Rhodesia, and Marcus Tolela (below), son of a preacher in the Congo.



Iowa's weather creates language problems for Marcus (left).

Iowa Train

MORNINGSIDE COLLEGE is not a big school, nor is it small, as U.S. colleges go. But last fall, when 17 Africans arrived, the 68-year-old Methodist liberal arts institution in Sioux City, Iowa, undertook a giant responsibility. It is educating nearly a third of the 62 students enrolled at 24 colleges under a new Methodist Board of Missions plan designed to provide college-trained Christian leaders for emerging Africa.

One reason Morningside is setting the pace can be traced to a recent visit to Russia by its minister-president, J. Richard Palmer. At Friendship University in Moscow, he found the communist government embarked on one of the great missionary programs of all time. Hundreds of Africans, invited to Russia for free schooling, will

Orientation: The big switch from Africa to Morningside begins (below).





had never used such everyday words as "snow" and "ice."

Leaders for Africa

return home well-grounded in communist doctrine.

The church's program, designed partly to counteract the Soviet scheme, was launched last year with *The Talking Drums* appeal. Funds raised are helping the Board of Missions pay travel expenses for the African students and 20 family members. Then the North Iowa Conference went into action—and churches there over-subscribed Dr. Palmer's proposal that they help finance three-year college educations for as many qualified students as possible. This was no small order, either, since the cost of educating just one student for that period is estimated at \$6,000!

For more pictures, turn the page . . .

a welcome by Ray Nelson, co-ordinator of the college's program.



After classes, Marcus usually hurries to his room to hear Leopoldville news broadcasts over shortwave. He plans to return to the Congo to teach chemistry. Below, he's learning the history of that U.S. marvel, the telephone.



Rhodesia Was Never Like This!

Mrs. Arthur Kindred, wife of the pastor of Sioux City's Grace Methodist Church, helps Winnie Kawadza shop in a big supermarket.



WHEN EBAN KAWADZA arrived at Morningside with his wife and two of their three children, he found himself in another world—geographically, culturally, and politically. Like the other newcomers from Africa, he successfully absorbed a five-month course in American culture which initiated him into such mysteries as city bus routes and schedules, banking practices, and supermarket shopping. (The wives consider the laundromat a wondrous thing, although some still carry laundry baskets atop their heads.)

But there are common ties that survive the transition. These students were trained in mission schools; Morningside is a Methodist college. "They are capable, mature, but most of all deeply committed Christians," says Dr. Palmer. And, he adds, the adjustment they have made to campus life "is one of the most thrilling experiences I have shared in as a minister."

The Kawadzas occupy an apartment near the campus. Many from Africa and other countries are in Morningside's new International House.





It's Sunday in Sioux City, and little Charles Kawadza is in the nursery class at Grace Church, where Mrs. Don Harward teaches him to model clay.

"Long ago I heard that Jesus can wash your sins until they are white as snow," says Eban. "Yet I had never seen snow, nor could I imagine it. Now I can believe it."




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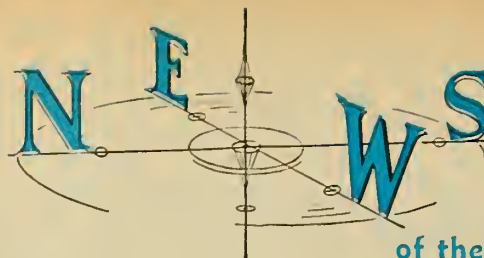
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CALIFORNIA SCHOOL ADOPTS OXFORD SYSTEM

The first Methodist-related Oxford-type college venture in higher education in the United States will begin in September when Raymond College at the University of the Pacific in Stockton, Calif., receives its first class of 90 students.

"It's appropriate for a Methodist school to take the Oxford plan," notes Dr. Robert Burns, president, "for Methodism started at Oxford in Old England" [see page 37].

Actually, U. of P. will blend the Oxford and Cambridge tutorial systems with the educational theories of the West. Students will be able to get their baccalaureates in three years instead of four.

Raymond College is one of several such cluster colleges planned for the University of the Pacific campus. President Burns envisions the establishment of 15 in as many years with an expenditure of \$50 million in the next 10 years.

The second cluster college will open in 1963 and will be known as Covell. Its entire four-year curriculum will be taught in Spanish—with English a "foreign" language. It is part of the university's overall program of Inter-American studies, and will be closely related to Methodist schools in Latin America, from which many of its students will come.

Each of the cluster colleges will be a liberal arts school limited to 250 students, with its own provost and faculty, housing, common and dining rooms.

The curriculum will have five divisions: natural sciences, including chemistry, physics, and biology; communication, consisting of mathematics and the written and spoken word; social

sciences; humanities; and personal development.

The core of the university will remain as it is now: a coeducational institution with schools of music, pharmacy, engineering, and education, a graduate school, and college of liberal arts.



Mr. Stagg

Another venture at Pacific attracting wide interest is the Amos Alonzo Stagg Center for Physical Fitness. Courses will be available to all university students.

Named in honor of the Grand Old Man of Foot-

ball, a former Pacific coach, it will be maintained by the Amos Alonzo Stagg Foundation, underwritten in a nationwide campaign by admirers of the famous coach. Mr. Stagg will observe his 100th birthday on August 16, and the foundation will be dedicated on that date. [See *Bringing the Best Out of Boys!* August, 1957, page 15.]

U. of P., founded by Methodists in 1851, is California's oldest college.

Czech Churches Active

A theology professor at Methodist-related Boston University said that he was surprised by both the subtle controls and lack of direct censorship reported by churchmen that the Communist party exerts over the church in Czechoslovakia.

After a recent visit to that country,



Architect's drawing of Great Hall and Common Room at Raymond College.

Dr. L. Harold DeWolf, Newton, Mass., said that he was equally surprised by the churches' strong support of government efforts to step up food production, relieve poverty, extend adult education, and develop more housing.

Dr. DeWolf said that in his talks with church leaders from behind the Iron Curtain and the Free World there was forthright agreement that the greatest problem facing the Church today is remaining relevant in the lives of a population deeply entrenched in a modern, technologically, and industrially developing society.

\$14,000 to WF Trainees

The Methodist Board of Education has given five grants totaling \$14,000 in connection with a new program for the training and development of Wesley Foundation personnel. The grants were given through the board's department of college and university religious life.

A \$5,000 grant for a year of study was made to the Rev. Eugene Ransom, director of the Wesley Foundation at the University of Michigan, Ann Arbor. Three \$2,400 Wesley Foundation internships for married men were given to Don V. Long, Joelton, Tenn.; Richard M. Paulus, Iowa City, Iowa; and H. Myron Talcott, Des Moines, Iowa. Robert E. Reber of Dayton, Ohio, who is unmarried, received an \$1,800 internship. Internship grants are for a year of supervised work in relation to theological education.

Integrated Pulpits Urged

Methodist Bishop Matthew W. Clair, Jr., St. Louis, Mo., said recently that pulpit exchanges between white and Negro clergymen are needed to aid the integration of neighborhoods.

The Central Jurisdiction bishop asserted that a great barrier to smooth integration is the churches' inability to communicate with vast segments of the white and Negro population.

Exchanges of pastors would help church communication, he said, adding: "The people who need to be prepared simply are not being reached. They do not understand the language of the churches."

Seven Methodists Honored

Seven Methodists have received Freedoms Foundation Awards for 1961. The awards are given for talks, writings, and projects adjudged "outstanding achievements in bringing about a better understanding of the American way of life."

Receiving the George Washington honor medal were the Rev. Pierce E. Cook, Greenville, S.C.; the Rev. Donald E. Lewis, Washington, D.C.; the Rev. J. C. Montgomery, Jr., Sikeston, Mo.; and the Rev. Arthur A. Schuck, Jr.,

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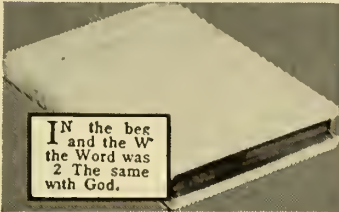
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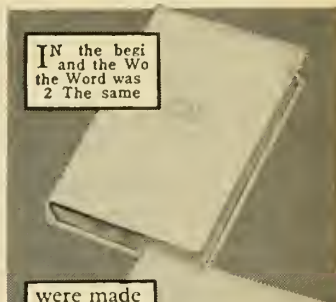
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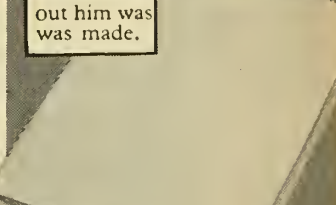
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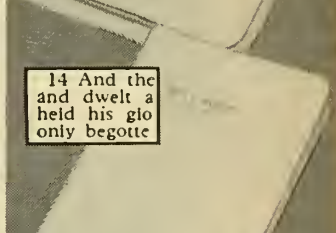
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Delano, Calif. Mr. Cook also received \$100.

Patriots' medals and cash awards for letters from armed forces personnel on *What Can I Do for Freedom?* went to Chaplain (Lt. Col.) John T. Evans, Jr., New York Conference; Chaplain (Capt.) Willie L. Walker, North Arkansas Conference; and Chaplain (Lt.) Bey G. Grunder, Philadelphia Conference.

The Goodwill Industries of America, Inc., received an Americana award for its contribution to personal freedom and independence through opportunity offered to handicapped persons.

Seeks Bishop Asbury Letters

The Rev. J. Manning Potts, Nashville, Tenn., is seeking letters written by Bishop Francis Asbury over 145 years ago.

Bishop Asbury, principal leader of early American Methodism, is said to have written at least 1,000 letters a year from 1771 (when he came to this country) until his death in 1816.

In 1958, Dr. Potts edited a volume of about 375 Asbury letters, but other letters appeared soon afterwards.

Dr. Potts, editor of *The Upper Room*, is asking persons having such letters to let him use them for publication in *World Parish*, a publication of the World Methodist Council and the As-

sociation of Methodist Historical Societies.

Bishop Backs Religious Observances in Schools

Methodist Bishop John Wesley Lord of Washington, D.C., has gone on record as opposing a request made to Capital-area school boards by the Jewish Community Council of Greater Washington that observances of religious holidays and other religious exercises be banned from public-school classrooms.

Such harm as may result from "occasional inadvertent bias" in the teaching of spiritual and moral values, Bishop Lord said, is "trivial compared with the harm which would be suffered if the school should be placed in a position of utterly ignoring religion or of adopting aggressive secularism."

"We are a religious people and this is our tradition," he said. "If we exclude religion from the scope of the public-schools' responsibilities, we are in essence false to our religious tradition."

\$312,000 to Oklahoma School

Methodist-related Oklahoma City University, Oklahoma City, has been granted \$312,000 by the National Institute of Health in recognition of its upgraded science teaching program.

Family Life Drama Planned

The fourth quadrennial National Methodist Conference on Family Life will open with a dramatic production



Mr. Edwards

narrated by Ralph Edwards, television personality best known for his *This Is Your Life* program. Meeting in Chicago October 19 to 21, conferees will view the production, *Take Any Street*, written by Mrs. Harvey W. Couch, Nashville,

Tenn., editor of *The Christian Home*, a Methodist magazine.

Depicting representative types of families that make up The Methodist Church, the production will be produced by the Rev. Otto Steinhaus, Jr., of Evanston, Ill.

May Lower Clerical Bar

A constitutional amendment has been introduced in the Maryland General Assembly which would permit clergymen to become members of the Maryland House and Senate. An existing law bars the clergy from becoming members of the legislature.



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Vice-President Lyndon B. Johnson greets Miss Rebecca Gainey at a Girl Scout anniversary celebration.

MYF'er Unveils Scout Stamp

The design for a new Girl Scout commemorative stamp was unveiled by Miss Rebecca Gainey, 16, a Methodist and a Girl Scout from Charlotte, N.C. She was aided by Postmaster General J. Edward Day, also a Methodist.

Miss Gainey was selected for the honor at the 50th anniversary luncheon of the Girl Scouts of America held in Washington, D.C.

She is the daughter of Mr. and Mrs. William Gainey and treasurer of the Methodist Youth Fellowship at Myers Park Church in Charlotte.

Ask Anniversary Offering

The Tennessee Annual Conference, observing its 150th anniversary this year, is asking Methodists of the conference to give a birthday offering of \$150,000 for improving Christian education facilities.

The Tennessee Conference was formed in May, 1812, by the General Conference of the former Methodist Episcopal Church. Its territory originally included Tennessee, southern Kentucky, and parts of Indiana, Illinois, Missouri, Arkansas, Louisiana, Alabama, and Mississippi. Now it covers only middle Tennessee.

Bishop William McKendree assisted Bishop Francis Asbury in the first organizational meeting in November, 1812. Peter Cartwright was one of the seven presiding elders appointed for the seven districts of the new conference.

British Methodists Building

An average of two new buildings each week have been erected by the Methodist Church in Great Britain since building restrictions were removed in 1954. Expenditures totalled \$39.2 million, two thirds of which was for entirely new construction.

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Seven hundred fifty students are expected to be enrolled for the B.A. or B.S. degree this fall.

Tennessee Wesleyan College's dramatic Decade of Destiny program, launched this past year, has already attracted more than one million dollars in gifts.

Two new campus buildings will be opened in September. A hall of science will be constructed beginning in January, 1963.

T W C

ATHENS, TENNESSEE

UPCOMING EVENTS

Of Interest to Methodists Everywhere

JUNE

- 7-8—General Board meeting, National Council of Churches, New York City.
 - 10—Methodist Student Day; Children's Day; Pentecost Sunday.
 - 10-15—Northeastern Jurisdiction School of Missions and Christian Service, Woman's Division of Christian Service, Lycamington College, Williamsport, Pa.
 - 11-16—North Central Jurisdiction School of Missions and Christian Service, Woman's Division of Christian Service, Albion, Mich.
 - 16-18—Seventh annual meeting of Presidents of Methodist-related Universities, Denver, Colo.
 - 17—Trinity Sunday.
 - 17-22—Central Jurisdiction School of Missions and Christian Service, Woman's Division of Christian Service, Gulfside, Miss.
 - 17-23—National Conference of the Methodist Student Movement, Evansville College, Evansville, Ind.
 - 18-24—Methodist Week of Christian Witness at Century 21 World's Fair, Seattle, Wash.
 - 18-26—Furloughed and New Missionary Conference, Greencastle, Ind.
 - 22-24—Boston Area Laymen's Assembly, Plymouth Teachers College, Plymouth, N.H.
 - 23-30—Boston Area MYF Workshop; Fryeburg Academy, Fryeburg, Maine.
 - 23-30—San Francisco Area MYF Workshop, Mante Tayan, Aptos, Calif.
 - 25-28—Meeting, World Executive Committee of the World Methodist Council, London, England.
 - 25-29—Western Jurisdiction School of Missions and Christian Service, Woman's Division of Christian Service, Pacific University, Forest Grove, Oreg.
 - 25-30—Nation-wide meeting, Directors and Ministers of Christian Education and Educational Assistants, Estes Park, Colo.
 - 25-30—South Central Jurisdiction School of Missions and Christian Service, Mount Sequoyah, Fayetteville, Ark.
 - 28-July 6—Southeastern Jurisdiction School of Missions and Christian Service, Woman's Division of Christian Service, Lake Junaluska, N.C.
 - 28-July 6—Los Angeles Area MYF Workshop, Chapman College, Orange, Calif.
 - 29-July 1—South Central Jurisdiction Laymen's Workshop, Mount Sequoyah, Fayetteville, Ark.
 - 30-July 5—Southeastern Jurisdiction Conference on Christian Social Concerns for Local Church, Lake Junaluska, N.C.
- WCS STUDY TOPICS: General program—*The Ecumenical Deaconess and Missionary*, by Miss Mary Lou Barnwell and Dr. Charles W. Ranson; Circle program—*Facing the Challenge of Missions*, by Mrs. Roland W. Scott.

ALC to Study 'Faith Healing'

A committee of the American Lutheran Church will study "faith healing" and "speaking in tongues."

The committee will take a close look

at events which have been explained as "unusual manifestations of the Holy Spirit's power."

The committee will be composed of three seminary professors, a physician, and two pastors.

Exceed \$7 Million Goal

The \$7 million goal of Virginia's Methodist Crusade for Christian Higher Education has been oversubscribed by \$408,760, with all reports not yet in. The funds will be used to establish Virginia Wesleyan College and to aid other Methodist educational institutions in the state.

Bishop Paul Neff Garber of the Richmond Area described the crusade as the most significant and successful ever undertaken by a single Methodist conference. More than 3,500 persons from 1,215 churches participated in the drive.

"We will be able to provide places in our Christian colleges for 2,000 more boys and girls in the next few years," Bishop Garber said.

Central Study Conference Makes Recommendations

A special study conference has recommended to the Central Jurisdiction's Committee of Five that the 1964 Methodist General Conference be asked to declare unequivocally that the entire church should be desegregated.

The conference—in Cincinnati, Ohio, March 26-28—was called by the Jurisdiction's College of Bishops under auspices of the latter's Committee of Five, formed by the 1960 Central Jurisdictional Conference to study Methodism's stated policy of eventual abolition of the jurisdiction.

On the Committee of Five are Dr. James S. Thomas, Nashville, Tenn.; Richard C. Erwin, Winston-Salem, N.C.; the Rev. John H. Graham, Philadelphia, Pa.; the Rev. John J. Hicks, St. Louis, Mo.; and Dr. W. Astor Kirk, Washington, D.C.

The Cincinnati conference—attended by some 200 persons—recommended that:

- No Central Jurisdiction annual conference be transferred into another jurisdiction in which it is not located geographically.
- The period between now and 1964 be one of intensive study and preparation to create a suitable climate for transfer of local churches and annual conferences to the five geographic jurisdictions.
- The 1964 Central Jurisdictional Conference realign boundaries of annual conferences so that each will be in not more than one geographic jurisdiction.
- After the 1964 Central Jurisdictional Conference, the realigned annual conferences and remaining churches of the jurisdiction be transferred to geographic jurisdictions with all deliberate speed.

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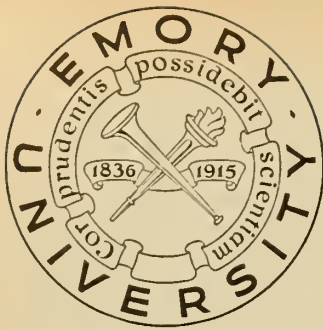
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and merged with existing geographic units where possible.

"It is very apparent now that the first steps should be to align Central Jurisdiction annual conference lines with the geographic jurisdictions," said Bishop Matthew W. Clair, Jr., of the Jurisdiction's St. Louis Area. "I am happy this has been recommended as the first step. The many problems arising out of attempts to use Amendment IX needed the attention of our people. This convocation has helped all of us to see beyond these problems to the next steps. We know what must be done."

Bishop Challenges Portuguese

Methodist Bishop Ralph E. Dodge of Lourenco Marques has challenged Portugal's consul general in Southern Rhodesia to substantiate allegations against a Methodist missionary who has been ordered to leave the country by April 14.

Bishop Dodge intervened on behalf of the Rev. Wendell L. Golden of Rockford, Ill., whose application for a permanent residence permit was rejected without explanation by Southern Rhodesia officials. Mr. Golden was one of four Methodist missionaries deported from Angola and jailed for three months last year by the Portuguese

CENTURY CLUB

Ten Methodists, who have had 100 or more birthdays, join the TOGETHER Century Club this month. They are:

Mrs. Della Winnifred Gammon, 101, Roseburg, Oreg.

Mrs. Emma McCollum, 101, Cincinnati, Ohio.

Mrs. Carrie Goerlitz, 100, Boonville, Ind.

Mrs. J. L. Weaver, 100, Birmingham, Ala.

Peter Johnson, 100, Evanston, Ill.

Ed King, 100, Wichita, Kans.

Mrs. Frances V. Dowell, 100, Baltimore, Md.

Mrs. Julie Douglas, 100, Ashland, Ill.

L. H. Holcomb, 100, Mabank, Texas.

Miss Jenny McGlathery, 100, Falkville, Ala.

Names of other Methodists who have had 100 or more birthdays will be listed as they are received. Please allow two months for publication.

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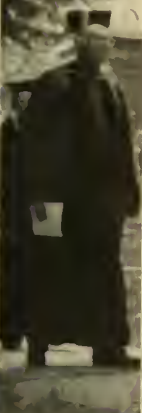
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government for alleged "conniving with terrorists." Three of the missionaries returned to the United States, but Mr. Golden went back to Africa.

In an earlier statement, Portuguese Consul General J. Pereira Bastos said he would "restrain from producing publicly" reports which led to Mr. Golden's expulsion from Angola. He charged that the missionary had been involved in actions which—in some countries—would have resulted in the death penalty.

"We have no fear of having the truth revealed," Bishop Dodge said, "but we do not like to have allegations made that cannot be substantiated."

Challenges Latin Americans

The Latin American Methodist Consultation held in Buenos Aires, Argentina, challenged 144,000 Methodists in 10 Latin American countries to:

"Enter decidedly into the battle for social justice, the conquest of Latin American thought, the never-ending task of missionary expansion, the recovery of the sense of urgency of the Christian calling of all believers, and the rediscovery of Christian communion as the gift of God to the lost and alone man of the generation."

Northwestern Expands Campus

Methodist-related Northwestern University, Evanston, Ill., has launched a program to expand its campus by filling in 74 acres of Lake Michigan.

The \$6.1 million project is expected to be completed by November and will increase the campus from 85 to 159 acres.

12 Million by 1970

A Methodist home-missions executive said that The Methodist Church should have 12 million members by 1970. "And we will be failing in our responsibility if we have less than 15 million by 1980," said Dr. Allen B. Rice, Philadelphia, Pa.

The executive secretary for home missions of the Division of National Missions insisted that giving to missions must improve, also. In 1960 the General Conference set an ambitious World Service goal of \$15 million, and Dr. Rice said it probably will be 1964 before Methodism is paying this full amount.

Schools Given Federal Loans

The Community Facilities Administration of the U.S. Housing and Home Finance Agency has approved loans for two Methodist-related schools.

West Virginia Wesleyan College, Buckhannon, W.Va., received \$1,410,000 to erect a dormitory for 208 women, and to renovate and expand dining facilities for 200 more women and 250 more men. Dakota Wesleyan Univer-



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sity, Mitchell, S.Dak., received \$225,000 to erect a three-story dormitory for 158 men. [For a pro-and-con discussion of such loans, see *Should Church-Related Colleges Accept Federal Support?* April, 1961, page 34.]

Retires From Radio Pulpit

Dr. Ralph W. Sockman, former pastor of Christ Methodist Church, New York, has given his last regular Sunday sermon on the *National Radio Pulpit* after being featured on the National Broadcasting Company program for 34 years.

An NBC spokesman said that Dr. Sockman will be succeeded by a permanent preacher by next October.

Service Projects Offered

Many opportunities are open this summer for Methodist youth, college students, and young adults to take part in voluntary service projects in the United States and abroad.

The service projects are on various dates from June 8 to September 3, and will be conducted in such places as Russia, Africa, Europe, Latin America, Middle East, Asia, and U.S.

Methodists in the News

Joel Barker, 17, was named by the American Newspaper Publishers Association as the outstanding high-school sports writer in the United States. He is the son of Mr. and Mrs. E. M. Barker of Rochester, Minn.

Mrs. Alice Selleck, 75, Onarga, Ill., has been named as Illinois Mother of the Year for 1962 by the state division of the National Mother of the Year Committee.

Holt McPherson, High Point, N.C., was named by President Kennedy to membership on the USO corporation.

The Rev. Paul W. Yount, New York, is the new acting director of the Missionary Orientation Center at Stony Point, N.Y.

Dr. James S. Wilder will take office on July 1 as the new president of Methodist-related Lambuth College, Jackson, Tenn. He succeeds Dr. Luther L. Gobbel, who is retiring.

Chaplain Ernest E. Bruder has been installed as the first incumbent in the newly established chair in clinical pastoral care at Methodist-related Wesley Theological Seminary, Washington, D.C.

Dr. Harold C. Case, president of Methodist-related Boston University, has been appointed to the new College

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Antonio, Texas, has been appointed to
serve on the San Antonio city council.

Dr. Albert E. Kirk, Wichita, Kans.,
has had a chair of philosophy established
in his name at Methodist-related South-
western College, Winfield, Kans.

Secretary of Commerce Luther
H. Hodges has been selected for the
World Trade Man of the Year award
of the Metropolitan Washington Board
of Trade.

Bishop A. Raymond Grant of the
Portland (Ore.) Area; Otto Amen of
Ritzville, Wash.; Dr. W. L. Giles of
Mississippi State University; J. O.
Knapp of West Virginia University;
Rep. James A. Lantz of the Ohio
House of Representatives, and L. B.
Liddy, Iowa secretary of agriculture,
have been appointed by President Ken-
nedy to the American Food for Peace
Council.

CAMERA CLIQUE

June in January: The problem was to photo-
graph this month's cover—during one of the
worst Januaries on record. Our photographer's
first thought was to pose our cover couple
outdoors, backgrounded by a campus building
(rooftop snow prohibited) and a seasonless
blue sky (barren tree limbs prohibited). After
much well-bundled trudging, he finally found
a suitable spot. Then the wait began for
proper blue sky. A solid-grey week passed
while the June deadline bore down. What to
do? Our ingenious cameraman picked up a big
sheet of June-blue paper from an art supply
store, wrestled it and his equipment to the
Northwestern University campus, and rounded
up his two subjects. There, in the warmth
of the Methodist Student Movement House,
he conducted graduation exercises—back-
grounded by some of the prettiest blue "sky"
you'll ever see. The film was Professional
Ektachrome Daylight; his exposure was 1/5
second at f/11. Three No. 2 blue photofloods
provided the "sunlight." And he had no prob-
lems with frosty breaths, either!

Here are photo credits for this issue:

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39 Top—40 Top—49 Top & Bot. R.—52 Top—
Methodist Board of Education • 24 Bot.—
TRAFECO • 31 Top—Raymond W. Cripps
• 36—Bob McCullough • 37—Leland D. Case
• 39 Bot.—McKendree College • 40 Cen.—
American University • 49 Bot. L.—Syracuse
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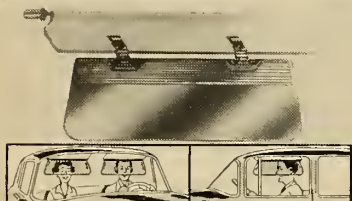
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ELDERLY LADY wishes young or middle aged woman to live with her. Write J. D., 27 Southgate Avenue, Annapolis, Maryland.

MISCELLANEOUS

NEW ENGLAND CHRISTIAN ASHRAM, led by E. Stanley Jones, Geneva Point Camp, Lake Winnepesaukee, New Hampshire, June 23rd-30th.

GOING TO WORLD'S FAIR? Worship at Queen Anne Methodist Church, Fifth Ave. West and West Garfield in Seattle.

POSITION WANTED

EXECUTIVE, TWENTY YEARS EXPERIENCE with present employer in business management seeks administrative or teaching position with college, university or educational institution. Profile covering training and experience available on request. Write Box T-105, TOGETHER, 1661 No. Northwest Hwy., Park Ridge, Illinois.

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LETTERS (Continued from page 12)
wanted to use the McGuffey's Readers was only pleading for a little common sense in modern education.

Poem Makes a Point

TWYLA GILKEY, Nurse
Columbus Junction, Iowa

The April issue has special significance for me because of the lovely poem by Ralph W. Seager [*The Many Shapes of Crosses*, page 57].

We so often crucify our Lord today by our selfish indifference to others whose age, race, religion, or culture differs from ours. May God grant us a world where understanding will replace indignities, where patience will replace persecution, and where we will stop making "crosses out of men."

A Bonnie Bit o' Praise

A. S. REID
Lanarkshire, Scotland

Allow me to add my congratulations on publishing one of the finest magazines I receive. We all look forward to reading TOGETHER, then we pass it on to friends and finally to the hospital, where everyone enjoys it. As a Scotsman and a Baptist, I find it very refreshing. The color photos are superb; even the ads are interesting. There's something in it for every member of the family.

Together Sells a Salesman

MRS. EARL STRIMPLE
Versailles, Ind.

We enjoy TOGETHER and think you should know that it is being read in our motel. A salesman asked to take it home. He said he wasn't a Methodist, but he wanted his teen-agers to read it. Another time, when looking at a room, a customer saw it and said, "Oh, there's TOGETHER! We'll stay."

Saintly Oversimplification?

L. R. LEWIS, Attorney
Hudson Falls, N.Y.

I have some reservations about the Council of Bishops' pronouncement in the January issue. Abolition of war is imperative, to be sure, but there are things which are even more imperative. I refer to the creation of a social order which will permit the free development of all men. It is conceivable that war might be necessary to provide this opportunity. We should risk war and physical extinction, rather than permit freedom to be extinguished in the world.

Too, it is saintly oversimplification to suppose that the danger of war arises only from the loss of individual integrity.

The collision is between two groups of people with differing ideas of how the common good can best be achieved.

Dessert With a College Background



*Cut the servings big!
This is a treat that is
sure to bring smiles
to all faces.*

NOBODY AT MacMurray College remembers exactly when, but years ago some creative cook at the Methodist-related school in Jacksonville, Ill., concocted a frozen dessert which has become a campus tradition.

I heard about it from a student's father, and Edward F. Maney, MacMurray's director of food service, told me it still tops all other desserts in student popularity. "They like it even better than hot-fudge sundaes," he added, "and that's saying something! We keep 400 servings of it in the freezer at all times."

Mr. Maney gave me the recipe for 50 servings, and I passed it on to the Woman's Society of Christian Service at First Methodist Church in New Orleans, La. The ladies there were getting ready to entertain the annual meeting of the Louisiana Conference Woman's Society of Christian Service.

The MacMurray dessert was served at an executive committee luncheon in the home of Mrs. E. V. Frayle. The guests thought it was delicious, and Mrs. J. E. Manis, who made it, got many requests for the recipe. Here it is, for 50 people:

MacMurray Frozen Dessert

- 4 3/8 cups whipping cream
- 5 cups powdered sugar
- 1 pound butter
(or margarine)
- 2 1/2 cups chopped nuts
- 10 eggs
- 8 3/4 cups frozen strawberries
- Cookie crumbs

Cream sugar and butter.
Beat eggs slightly and blend.
Add strawberries and nuts.

Whip cream and fold in. Chill mixture in refrigerator. Line bottom of pan with half of the cookie crumbs. Pour mixture over crumbs. Top with remainder of crumbs. Freeze at least 24 hours.

At MacMurray, they make the cookie crumbs by crushing vanilla wafers. You may prefer ginger snaps, graham crackers, or chocolate wafers.

This is a versatile dessert which can be served almost anytime, since you can prepare it days ahead and store it in the freezer. It's not one that you can make at the last minute, though, because it does have to be frozen a full 24 hours. Otherwise, it will be too soft, even though it will taste good.

At the Louisiana meeting, the dessert topped off a meal of chicken salad, hot puffs, relishes, and iced tea. At MacMurray, it's in demand at student parties and as a regular dessert in the three student dining halls.

All food at MacMurray is prepared in the McClelland Dining Hall kitchen and carried to other dining halls in special containers.

Mr. Maney reports that 750 MacMurray students consume 75 loaves of bread and 300 pounds of potatoes per meal, 3,600 eggs a week, and a trailer-truck load of canned goods every two months.

Much as I like quantity cooking, I'm glad I don't have that many mouths to feed every day. But Mr. Maney, who was trained for restaurant management, has 28 full-time employees and 84 students to help him; and he sounds as if he thoroughly enjoys the job.

—SALLY WESLEY

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HE MIGHT HAVE SAID . . .



This new law building graces the campus of Tokyo's Aoyama Gakuin University, which began in 1874 as a girls school. Its 12,000 students make it the largest Methodist-supported overseas school. Methodism also co-operates with other denominations to support educational work of Japan's United Church of Christ.



Chitchat between classes is a part of college life in Pakistan, too. These girls attend Lahore's Kinnaird College, the country's only non-Catholic Christian college for women. Supported by the Woman's Division of Christian Service and by the agencies of three other Protestant denominations, the school has 400 students.



The modest buildings huddled on the outskirts of Salisbury bear no resemblance to an American campus, but Epworth Theological College soon will be turning out ministers for Southern Rhodesia's 24,000 Methodists. Sponsored jointly by American and British Methodists, the school was opened in 1959.

The World Is My Campus'

WHEN A FRIEND criticized young John Wesley for preaching "in other men's parishes," the fiery little Oxford scholar shot back: "I look upon all the world as my parish." On fire with these words, Methodist missionaries sought to spread "knowledge and vital piety" in every corner of the world. Bishop Thomas Coke, Wesley's disciple for whom Cokesbury College was in part named [see page 2], died in 1814 enroute to India to launch schools and churches. Aged 66 at the time, he had put \$30,000 of his own money in the project.

Wherever the missionaries went preaching, they went teaching. Melville B. Cox, first Methodist missionary to an overseas field, arrived in Liberia on March 8, 1833. Four days later he wrote in his journal: "I want to establish a school here (Monrovia) which will connect with it agriculture and art. I propose the Maine Wesleyan Seminary as a model." Cox died before his dreams were realized, but by 1834 there were 200 Liberian pupils in Methodist-mission schools.

From such meager beginnings came the sprawling network of educational institutions which today stretches from Hong Kong to Old Umtali, from Goteburg to San-



Shaping the future: Hundreds of scientists, teachers, doctors, and ministers now are being educated in Methodist-supported schools around the world.

tiago. In co-operation with other Protestant denominations, Methodism's Division of World Missions and Woman's Division of Christian Service now support schools in 30 foreign countries. Included are 21 colleges and universities, 28 theological seminaries, 16 junior colleges, 3 medical schools, 12 teachers colleges, and hundreds more elementary and secondary schools. They have

Higher learning: Bolivian nurses train at Pfeiffer Memorial Hospital in La Paz, 12,500 feet up in the Andes.





Refugee haven: Rebuilt in 1956, Hong Kong's Chung Chi College is a training center for students who have fled from the Communist mainland.

Methodists have had schools in Argentina since 1838. Graduates of Buenos Aires' modern Ward College qualify for college admission in the U.S. and in South America.



World's biggest girls school: The 8,000 students at South Korea's Ewha University study amid reminders of war.



trained many church and government leaders of the emerging nations, particularly in Africa and Asia.

Congo Polytechnic Institute, established in 1960 to educate 17,000 Congolese in 5 years, is the most recent example of Methodism's educational concern. The institute will consist of training centers at 22 sites in the Congo, which at the time of independence had only 16 university graduates among its 14 million African citizens. Forty-two Protestant missionary societies are co-operating in the gigantic undertaking, but it has a distinctively Methodist flavor.

Bishop Newell S. Booth helped conceive the bold plan, and the WDCS will supply up to \$1 million of the \$28.5 million needed in the initial 5-year phase. Dr. Omar Lee Hartzler, a long-time Methodist missionary, is the school's director and academic dean, and the Rev. Billy M. Starnes, another Methodist missionary, is adviser to its president, Emile Disengomoha. Methodist-related Scarritt College in Nashville, Tenn., is training teachers for the institute, and already eight are at their posts in the Congo.

As John Wesley said, the world is our parish—and, he might have added, the world is our campus as well.



For the Beauty of the Earth

*For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies:*

*For the beauty of each hour
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon, and stars of light:*

*For the joy of ear and eye;
For the heart and mind's delight;
For the mystic harmony
Linking sense to sound and sight:*

*For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above;
For all gentle thoughts and mild:*

*For Thy church, that evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love:*

*For Thyself, best Gift Divine!
To our race so freely given;
For that great, great love of Thine,
Peace on earth, and joy in heaven:*

*Lord of all, to Thee we raise
This our hymn of grateful praise.*

—FOLLIOTT S. PIERPOINT

Miles Peelle, Adrian, Mich., placed this in 1960's Invitational.

Photographers...

THE WORLD is waiting for you and your camera! Now that summer is here, the earth is alive with beauty and grandeur—elements that must have inspired Folliott S. Pierpoint to write this memorable hymn (No. 18 in *The Methodist Hymnal*). Does it challenge your imagination? If so, you'll want to convert your ideas into color slides for TOGETHER's seventh great Photo Invitational. We will pay \$25 for each 35 mm. slide and \$35 for larger sizes accepted for use in the Invitational pictorial. Deadline for submissions is February 1, 1963—but now is the time to begin searching for scenes and situations that best illustrate the hymn. So study the rules at right, and get busy!

READ THESE RULES:

1. Send no more than 10 color transparencies (color prints or negatives are not eligible).
2. Identify each slide and explain why it was inspired by the hymn.
3. Enclose loose stamps for return postage (do not stick stamps to anything).
4. Entries must be postmarked on or before February 1, 1963.
5. Original slides bought and all reproduction rights to them will become TOGETHER's property (for their files, photographers will receive duplicates of slides purchased).
6. Slides not accepted will be returned shortly after the closing date. Care will be used in handling and returning transparencies, but TOGETHER cannot be responsible for slides lost or damaged in transit.

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March 8, 1962

TOGETHER
201 Eighth Ave., South
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Att: Rev. George M. Curry

Gentlemen:

This letter will let you know how much Franklin Street Methodist Church thinks of TOGETHER.

Until now we have been an All-Family church in that we have sent TOGETHER only into the homes of contributing members.

We feel that this is such a good family magazine that it should go into the homes of ALL our families. Therefore, on recommendation of our Commissions on Membership and Evangelism and Stewardship and Finance, the Official Board has approved this complete coverage, beginning June 1.

This is an excellent means whereby the church can minister to some families who are carless or indifferent in their relationship to it. We feel that this \$2000 item in our budget is one of the best investments we can make.

Our expanded subscription list will follow soon.

Sincerely yours,

J. L. Carraway
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Pastor

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